the Chaplain

Why Do I Hope?
By George F. Kennan

•

A Visit With Chaplain Luther D. Miller
By Caspar Nannes

•

Japan's EXPO '70 To Have Religious Pavilions
By Robert F. Hemphill

•

Any Soul in Your Chapel Service?
By Richard D. Miller

•

Training of Laymen for Ministry Through Ordinary Conversation
By Louis G. Alder

MARCH APRIL
1969

ARTICLES

Why Do I Hope?
GEORGE F. KENNAN 3

A Visit With Chaplain Luther D. Miller .....CASPAR NANNES 9

Japan's EXPO.'70 To Have Religious Pavilions
ROBERT F. HEMPHILL 13

Directors of the Chaplains Service of the Veterans Administration.... 24

Any Soul in Your Chapel Service?
RICHARD D. MILLER 26

The Unique ALCOM Chaplain Program.....LELAND STEVENS 30

A Litany of Dedication to Christian Mission for Laymen Abroad
NATHAN H. BOND 36

The Ecumenical Continuing Education Center (New Haven, Conn.) .....PARKER ROSSMAN 38

Ideas on Showing Religious Films
MARLIN O. WEBER 42

Archeology Can Improve Your Preaching.....GORDON CHILVERS 44

Training of Laymen for Ministry Through Ordinary Conversation
LOUIS G. ALDER 48

DEPARTMENTS

Editor's Notes.....A.R.A. 1

Preaching Clinic ..JAMES T. CLELAND 21

News Roundup..... 66

Books 75

the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

Vol. 26, No. 2 • March-April 1969

EDITORIAL STAFF

Editor, A. RAY APPELQUIST

Managing Editor, LAWRENCE P. FITZGERALD

Asst. Editor, IRENE MURRAY

Circulation Manager, ISABEL SENAR

OFFICERS OF THE COMMISSION

Chairman, KARL A. OLSSON

Vice-Chairmen,
C. EDWARD BRUBAKER
EDWARD I. SWANSON

Secretary, JAMES J. ALEXANDER

Treasurer, WILLIAM E. FLOOD

Exec. Secy., A. RAY APPELQUIST

NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

MEMBER OF THE ASSOCIATED CHURCH PRESS

THE CHAPLAIN is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official civilian agency of 35 denominations with forty million members. Since 1917 The General Commission has acted in liaison with the federal government concerning (1) the chaplaincy of the Armed Forces and Veterans Administration and (2) the moral and religious welfare of service personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: $4.00 a year (6 issues); 75¢ a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D. C. 20002. Second-class postage paid at Washington, D.C., and at additional mailing offices

Copyright © 1969 by The General Commission on Chaplains and Armed Forces Personnel.

All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

Editor's Notes

EASTER INSIGHTS

"There are those who quietly say, as their faith follows their love into the unseen, 'I know that land. Some of my people live there. Some have gone abroad on secret foreign service, which does not admit communications. But I meet from time to time the Commanding Officer, and when I mention them to Him, He assures me that all is well.'"—P. T. Forsyth

"I believe in the immortality of the soul as a supreme act of faith in the reasonableness of God's work."—John Fiske

"I have . . . felt through all this fleshly dress bright shoots of everlastingness."—Henry Vaughn

"The blazing evidence of immortality finally rests upon the character of God."—C. C. Morrison

"Our Creator would never have made such lovely days and have given us the deep hearts to enjoy them, above and beyond all thought, unless we were meant to be immortal."—Nathaniel Hawthorne

"Those who hope for no other life are dead even in this."—J. W. von Goethe

"Is death the last sleep?
No, it is the last and final awakening."—Sir Walter Scott

"The truth of immortality makes great living."—Harry Emerson Fosdick

"The great Easter truth is not that we are to live newly after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection; not so much that we are to live forever as that we are to, and may, live nobly now because we are to live forever."—Phillips Brooks

Mr. Valiant-for-Truth is Summoned: "When he understood it, he called for his friends, and told them of it. Then said he, 'I am going to my Father's; and though with great difficulty I have got hither, yet now I do not regret me of all the trouble I have been at to arrive where I am. My

sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battle who will now be my rewarder.'

"When the day that he must go hence was come, many accompanied him to the river-side, into which as he went he said, 'Death, where is thy sting?' And as he went down deeper he said, 'Grave, where is thy victory?'

"So he passed over, and all the trumpets sounded for him on the other side."—John Bunyan

"O God of the spirits of all flesh, naturalize us to heaven and reconcile us to the things of that high estate, so that we may not drudge in the world, nor act in a slavish spirit in ways of religion, but that we may serve Thee with ingenuity of mind, and with freedom of spirit, as those that are set at liberty."—B. Whichcote

—A. R. A.

STARS ABOVE THE SIGNAL BRIDGE

Deep within the bowels of the ship
Her engines' steel muscles flex
In deafening roar, heat and power.
High above in quiet peace I commune with stars
Whose silent melody knows only the accompaniment
Of waves slapping gently on the cutting bow.
Alone with multitudes and myriads,
I hear them speak,
"Little man on a little ship,
The ocean surrounds you,
The heavens enfold you,
Vastness engulfs you.
We, the stars, are legion,
Our number is beyond your counting,
Our size is beyond your understanding.
From vast distances we laugh at you,

"Little man on a little ship,
Little ship on a little ocean,
Little ocean on a little world.
From vast distances we envy you,
For He who made you loved you,
For He who made you gave you of Himself,
His only begotten Son.
We are but His handiwork,
You are His Child."

—W. M. Hern

Reprinted from *The Link*.

By George F. Kennan

Why Do I Hope?

Former Ambassador to Russia, now at the Institute for Advanced Study, Princeton, answers challenge in a chapel sermon

WHY do I hope? is a question which clearly and fairly challenges all of us, and I shall do my best to answer it, even though my answer may reflect bewilderment, philosophic clumsiness, and a poor understanding of the foundations of my own faith.

Why do I hope? It is certainly not that I am able to view with enthusiastic optimism the present state of the world or of our own country. I see when I look around me, as people always have, hopeful elements as well as alarming ones; but the latter seem to be of dimensions far greater than anything of my father's generation, greater, perhaps, than of any previous generation.

Most of the world is obviously facing today a population problem of appalling dimensions, the effects of which are going to be anything but conducive to the realization of Christian ideals. And there are now at large, and open to cultivation by almost any government that wishes to cultivate them, weapons capable, if used in quantity, not only of causing immeasurable destruction and loss of life in the immediate area where they fall but also of fouling the very habitat for human existence across great regions of the globe, and even of setting civilization back by centuries. It would be an optimistic man who could entertain the hope that weapons so widely cultivated would not at some point be used.

With regard to our own country, I see its source of strength, and derive

great comfort from them. But I also see dangerous conflict growing up between our traditions and habits as people, on the one hand, and the need, on the other hand, for preserving the natural environment in which God has given it to us to live on this magnificent continent. I see that the pursuance of our national life in accordance with these traditions and habits can take place only at the cost of the depletion of our resources, the fouling of our streams and air, the destruction of our wilderness and our wildlife, the creation of a grievous and destructive imbalance between man and nature.

A Gloomy Reaction

I see, too, the enormous gravity of the problems we have created for ourselves by taking the machine into partnership with us to the extent that we have: the growing and wholly unsolved problems of urban life; the problems of occupation, employment, and leisure; the sudden confrontation of the vast majority of common people with the insidious spiritual strains which arise only when physical wants are cared for and when leisure is ample, and which throughout previous ages have been reserved for the small minority that was very powerful and very rich.

I see all these things; and while the members of my own family laugh at me, and not without reason, I am sure, for the gloominess of my reactions to the columns of the daily newspapers, I would submit that my American forefathers had more reason to look with confidence to the prospects of their children and grandchildren than I have.

In addition to this, I have to recognize the limitations that rest on the possibilities for any purely personal and individual fulfillment in this life. The passing of the age of 60 finds me very much aware that every man bears within himself in some measure the ingredients of his own tragedy. He bears them in the insoluble conflict between his physical instincts and the higher demands of the spirit. He bears them in the form of the brevity of life, the susceptibility of all men to illness and old age, the complexity and impermanence that govern all human relationships, the fact that the path of true love indeed never does run smooth, the inevitability of jealousies, of unrequited affections, of separations and bereavements. All these things mean, unquestionably, that no one can look for complete personal fulfillment on this earth.

If, then, one's hope were just the product of one's efforts to calculate the prospects for a happy future of humanity or of one's self, one could perhaps shift the emphasis in the voicing of this question so that it would be not "why do I *hope?*" but "why *do* I hope?"; and if one were very gloomy, one could even give it the form that Goethe's Faust gave it, as a reproachful question to God: "Why *should* I hope?"

Yet for me to put it this way, aside from its being blasphemous, would be very silly indeed, for I obviously do hope.

Why?

Through a Glass, Darkly

The first reason, I suppose, is simply that I do not know; I cannot know; and I know that I cannot know. The poor observations and conclusions I have offered above about the human predicament are precisely the things on which it would be the greatest of

"... this marvelous earth around us for anyone who wants to see it and sense it; the sky, the clouds, the sunshine, the wilderness ..."

folly to base either one's hope or one's despair. How can I trust them? Neither in the social nor in the individual sense can I see all there is to be seen. Not for nothing did St. Paul speak of our seeing as through a glass, darkly.

Nothing is written more clearly into the record of history than the inability of men to take the full measure of their situation either as members of a society or as individuals, to see that situation in all its aspects, to comprehend its dynamics, to forecast its future. The great English historian, Herbert Butterfield, has pointed out the irony that invariably marks the relationship between what statesmen—even the best of them—mean to achieve, when they take their various actions, and the actual consequences those actions ultimately have.

And the same is true of the individual. Repeatedly, in my own life, occurrences which seemed to me at the time to be personal misfortunes, turned out later to have been blessings in disguise. And on those occasions when I have tried to be very clever and

farsighted in my own interests, and to calculate nicely the best approach to the gratification of this or that ambition or desire, a wise and beneficent hand has seemingly intervened in the current of events to frustrate these puny, silly efforts, and to make of me the fool that deserved to be made.

Now this, obviously, does not absolve us from the efforts of foresight, and analysis, of trying to look ahead, and especially not when there is some degree of elevation in our purposes. But it does stand as an admonition to us to preserve a sense of proportion about our poor powers of insight, and not to attach to them a value so absolute as to justify the ultimate in either hope or despair. The inevitable measure of uncertainty, of error, of myopia, of miscalculation, that rests on all human judgments leaves no more room for a total pessimism than for utopian illusions.

Actor as Well as Spectator

But beyond this there is the fact that I cannot profess to stand wholly outside of my own predicament or that of the society in which I live, as though on some Archimedean platform, and to judge it as though I were not a part of it, as though I had no means of influencing it, as though, in truth, I could avoid influencing it.

I am an actor on this scene, as well as a spectator. My own judgment, and particularly the voicing of that judgment, is a responsible act. It affects the very situation I am attempting to judge. It is one of the determinants of that situation, both socially and individually. Of course, it is not a decisive determinant, or a very great one. It is, in fact, only a tiny determinant—and I hope I never forget it.

But what do I expect? I am only a tiny part of the whole. And so long as things depend, even in this tiny measure, on me and on what I do, and so long as I have not exhausted my possibilities for affecting the situation in ways that would make it more hopeful and promising, what right have I to despair? When it comes to the good fight, it is simply impermissible to let one's effort depend on one's calculations as to the prospects for failure or success. In the great issues, it's the struggle itself that counts, not whether one is likely to win. Winston Churchill taught us that in 1940. I hope because it is impermissible not to.

A third reason why I hope is simply that life is good: its very texture, the esthetic sense and the feeling of being alive, is a blessing—a blessing of such an order that every further day that we can look forward to see the sun go up, is in itself a prospect of hope. There is, after all, this marvelous earth around us, for anyone who wants to see it and to sense it: the sky, the clouds, the sunshine, the wilderness; growing things and wild life; the sea.

And there is the mysterious enrichment that is to be had from being near to Nature and alone with her, from participating—whether as a gardener or a camper or a sailor or what you will—they have existed and still exist wherever man's interference has not corrupted them.

Larger Than Ourselves

I realize that not all people can enjoy these things, though I think most of us can, if we care to make the effort. I know that, sustaining as these

things are, they are not always enough to make a life. There are sorrows no communion with Nature can overcome, separations it can never put an end to, injuries of the spirit it can never entirely heal. But it can often help. Many a person, cowed and disheartened by the reverses of life, has found in his garden, in the fields, in the woods, or on the sea, the strength to surmount his discouragements and to shoulder his burden again.

So this sense of identification with a Nature larger than ourselves, and infinitely wonderful, while it cannot, admittedly, fully replace what we need in the way of identification with other human beings, has in it more in the way of sustenance than most of us have taken the trouble to look for; and I, for one, find it a more than negligible source of strength, of solace; and of hope.

This brings me to the last, and without question the deepest, of the reasons why I cannot do otherwise than to hope. It is simply the fact that there is, in this human existence, the phenomenon of love: love in the family, love for friends, love—in the sense of genuine personal affection—for persons of the opposite sex, for people with whom we are associated as neighbors or in our work; and finally, for those who are strong enough and great enough for it, love for mankind at large.

I see in this factor of love both a negative and a positive relationship to hope.

It is, in the first place, impermissible not to hope when we are the objects of love; because by indulging in despair, or even an inordinate discouragement, we frustrate and render meaningless the love that is offered to us, and bring to those who offer it the deepest disappointment and sense of failure that people are capable of experiencing. But despair is also impermissible when we are the dispensers of love; because it injures those to whom our affections are directed, and contradicts the very feelings we hold.

To love is to put one's self in the position of another person, and to do this sympathetically, with a concern for him more acute than what one feels for one's self. Where such relationships prevail, man is no longer alone; he bears part of the weight of other lives; his hopes and his fears are no longer his alone; they brush off, in one way or another, on those who are close to him.

And hope then becomes an imperative; because to draw someone you love into your despair is to deprive him by that much of the vital strength of life, to add to a burden you were meant to relieve, and to make yourself a party, in that degree, to his ultimate failure and death.

On the positive side, on the other hand, you have the greater strength that comes, I think, to all of us when we have the feeling of serving rather than of being served. I wonder whether there is any professional person who is not struck, as I am time and again, with the greater strength he feels in the exercise of his profession than in the moments of his solitude and his preoccupation with himself.

We are all of us, I suspect, more to our students, to our patients, to our clients or parishioners, than we ever can be to ourselves. Professional dedication lifts us repeatedly, like

some gigantic spiritual ski-lift, across the abysses of our true loneliness and helplessness, moves us up a hill we would never otherwise be able to scale, and gives to our lives a meaning they could otherwise never attain. And how much more true this is in the world of genuine intimacy, when needs even more vital than those of students or clients are at stake.

But this is not all. There is in the world of our spirit a logic greater than that of 2 x 2 = 4, and not necessarily in conflict with it. And from the standpoint of this logic there is nothing that appeals to me with greater persuasiveness, nothing that commands deeper conviction on my part, than the ultimate value and validity of all that is done sincerely in the name of love.

I believe, as a matter of faith and profound inner conviction, that there is no act of true generosity, no act of tenderness, of sympathy, of understanding, that is ever lost, that will not ultimately be given its true value in the settlement of the affairs of the human spirit—in ways, perhaps, that defy our powers of imagination, but fully and in such a way as to make it a thousand times worth while. END

Reprinted with permission from University: A Princeton Quarterly. *Copyright 1966 by Princeton University.*

CHAPLAINS WHO DIED IN VIETNAM

16 December 1964	**Ch (LTC) Meir Engel, Army, Jewish**
4 May 1966	**Ch (MAJ) William J. Barragy, Army, Catholic**
26 October 1966	**Ch (MAJ) William N. Feaster, Army, UCC**
26 October 1966	**LCDR William J. Garrity, CHC, USN, Catholic**
8 November 1966	**Ch (CPT) Michael J. Quealy, Army, Catholic**
10 March 1967	**Ch (CPT) James L. Johnson, Army, National Baptist**
13 June 1967	**Ch (CPT) Ambrosio S. Grandea, Army, United Methodist**
4 September 1967	**LT. Vincent R. Capodanno, CHC, USN, Catholic**
19 November 1967	**Ch (MAJ) Charles J. Watters, Army, Catholic**
18 February 1968	**Ch (MAJ) Aloysius P. McGonigal, Army, Catholic**
22 February 1968	**LT. Robert R. Brett, CHC, USNR, Catholic**
17 December 1968	**Ch (CPT) Morton H. Singer, Army, Jewish**

By Caspar Nannes

A Visit With Chaplain Luther D. Miller

First in a series of visits with former Chiefs of Chaplains by Caspar Nannes

THE ARMY Chief of Chaplains picked up the telephone and called the commanding officer of a large military installation.

"Chaplain Miller calling," he said to the colonel on the other end.

"Yes," replied the latter in a "so-what" tone.

"I am afraid you did not get it right," the former said. "This is Army Chief of Chaplains, Major General Luther D. Miller calling."

There was a pause. "Yes," the colonel answered meekly. "What can I do for you?"

"It's not what you can do for me, but what you are going to do when I tell you," Miller declared, "three of my chaplains on your post were insulted by you when they requested permission to conduct a special service. You are going to help them set up that service, and you are going to apologize to them. And you are going to call me right back as soon as these things have been done."

In less than fifteen minutes the colonel had called back.

"This was the only time as Army Chief of Chaplains that I pulled rank," the Leechburg, Pa., native recalled. "One thing I always did was to back up my chaplains when I thought they were right."

Today the popular, retired Episcopal priest looks back on his thirty-one years in the Army chaplaincy (August, 1918 to November, 1949) and pronounced them happy and good ones.

Except for a brief period after his

graduation from Thiel College, Miller had always looked to the Army chaplaincy as his lifetime career. The single lapse occurred when he worked for an advertising firm in Pittsburgh. A high official of the organization one day stopped Miller and asked him, "Are you happy here?"

"Yes," the latter replied, without enthusiasm.

The man looked at the youth and then said, "Do you know, I think you are going into the seminary."

"I have been thinking about it," Miller admitted.

The step would be a natural one. His father and his grandfather were both Episcopal priests. That the young man left the advertising business to enter the Chicago Theological Seminary, graduating in 1917, was almost predestined. The family heritage still continues, for his son the Reverend Luther D. Miller, Jr., is currently rector of St. David's Episcopal Church in Washington.

Among the many memorable incidents relating to his service in the Army chaplaincy, one stands out. He was with the 6th Army in the Philippines during World War II when one Sunday in early April, 1945, General George Decker, Chief of Staff, called him into the office.

"Miller," the General said, "We in the 6th Army are fed up with you. We want you to get the hell out of here."

"What do you have in mind?" the chaplain asked.

"You are to report immediately to the Army Chief of Staff in Washington, and not a word is to be said about it," Decker barked. He then showed Miller the cryptic telegram, whose second paragraph stated "A delay of 24 hours would hazard the war effort."

Within a few hours the chaplain was on his way to Washington. Upon his arrival, Miller went to the office of General Thomas Hanley, Assistant Chief of Staff.

"I guess you wonder why we brought you here," Hanley asked grimly.

"Yes, what have I done?" Miller replied.

"Nothing," the General smiled. "You are going to be named Army Chief of Chaplains, but we want it to be kept secret for a little while."

Miller was officially appointed Acting Chief of Chaplains on Easter Sunday, April 1945, and Chief of Chaplains, with the rank of Major General, on July 14, 1945. He served in that position until his retirement four years later.

DURING his long career, the Episcopal priest met and became friends with many illustrious Army leaders. Among them was George Marshall, whom he first encountered when the latter was a colonel with the 15th Infantry Division in Tientsin, China. Upon the chaplain's arrival Marshall took him to a dingy, small gymnasium on the post and told him services were to be held there.

"Not with me," Miller declared. "Why here?"

The future great general explained that the only other available buildings could not be used because of bad acoustics.

"I'll have that fixed," the chaplain said, and did.

While the small structure was being transformed into a place of worship, General William D. Connor, commanding general of the American

Forces in China, told Miller that he and Mrs. Connor wanted to give something to the chapel.

"What should it be?" Connor asked.

"A spread-eagle lectern would be fine," Miller suggested.

The General then ordered a Chinese servant to make a brass spread-eagle lectern. When it was finished, the servant brought it to the chaplain and proudly said, "Master, holy chicken all finished."

Miller truly astonished Marshall one day when he marched into the colonel's office and said he wanted to have a place where the soldiers could gamble.

"I am tired of the soldiers going down into town and losing their money to the Orientals," the Chaplain explained. "I want them to lose their money to their buddies."

The move was a great success, and had a virtue not easily discerned. One day the inspector general visited the post and was taken, among other places, to the room where the soldiers gambled. He noticed the green-covered table and remarked, "What a fine writing desk for the men."

Examining it more closely, he noted "a little imperfection down the center."

"So there is," Miller admitted. It was a slot for the soldiers to put some money into, and underneath was a receptacle. Finally, as the inspector general smiled tolerantly, the chaplain added, "It was to sweeten the kitty for the church on the post."

The chaplain recalled that Marshall prided himself on his ability to speak Chinese. One day while Miller was in the then colonel's office he listened as Marshall was giving an order over the phone. Apparently the person on the other side could not get the message, for Marshall's voice grew steadily louder as he repeated the order. Finally, in exasperation, he yelled in English, "Oh, hell, send my car."

He then looked somewhat sheepishly at Miller and asked meekly, "Is this going all over the Army?"

"It is," the chaplain replied. And it did.

Miller credits his happy relations while at the Pentagon to his serving nine years, 1928-37, at Fort Leavenworth, Kansas. Many of the young regular Army officers he knew then later achieved positions of high rank. This led to several unusual incidents.

The chaplain, a recipient of many honorary degrees, received an LL.D. from Gettysburg College in May, 1948. He could hardly wait to get back to the Pentagon and tell General Thomas Green, Judge Advocate of the Army.

"On arriving in Washington I marched majestically into Green's office and told him I wanted a little better service for the chaplains," Miller recalled.

Green leaned back and said, "So, you got an honorary LL.D."

The Army Chief of Chaplains laughed and so did Green, who subsequently went around telling people that the chaplain received an honorary degree before he, the Judge Advocate, did.

AS HEAD of the Army chaplains, the Episcopal priest was always keenly concerned about his men's welfare. On one occasion, confronted with a sweeping order that all branches of the service were to lose a set number of officers, he used his close friendship with General Dwight D. Eisen-

hower, then Army Chief of Staff, to fight the requirement.

Miller went to Eisenhower, who said, "You look as though someone is trying to push you around."

The chaplain told Eisenhower about the order, adding, "I cannot lose that many men. I won't have any corps left."

The future president quickly remedied the situation by calling the officer who had issued the order. The result was that the Army Chaplains Corps did not lose any men.

Differing faiths are no barrier to friendships for chaplains in the armed services. Miller had close ties with Jewish and Catholic chaplains, the latter being William R. Arnold, Army Chief of Chaplains from 1937-45. When Arnold was consecrated a bishop in the Roman Catholic Church, Miller attended the mass and subsequent banquet. During the dinner he went up to the late Francis Cardinal Spellman, who was presiding, and asked how many priests were there. Spellman said about 1,250.

"This is no place for a nervous Anglican," Miller replied.

Spellman thought it was a great joke and throughout the evening he had every speaker refer to the Episcopal guest.

Upon a small table at Luther's home at 3811 Jenifer Street, N.W., is a picture of Queen Elizabeth and Prince Philip and their oldest son and daughter. It was taken outside Washington Cathedral in 1957.

Following Miller's retirement in 1949 he became canon precentor at Washington Cathedral, a post he held until 1961. In that capacity he was charged with arranging the psalms to be sung at a special service for the visiting Queen and Prince. At the end of the worship the young Queen came rushing up to Miller and burst out, "Those psalms were sung at my wedding. How did you know?"

"From the embassy," he explained. When told the Queen and Prince were to be at the service, Miller had called the British Embassy, and the officials got in touch with the Archbishop of Canterbury, who cabled the titles of the psalms. A few weeks later the embassy called Miller and said, "We have a package for you from the palace." It was the picture taken outside the cathedral following the service.

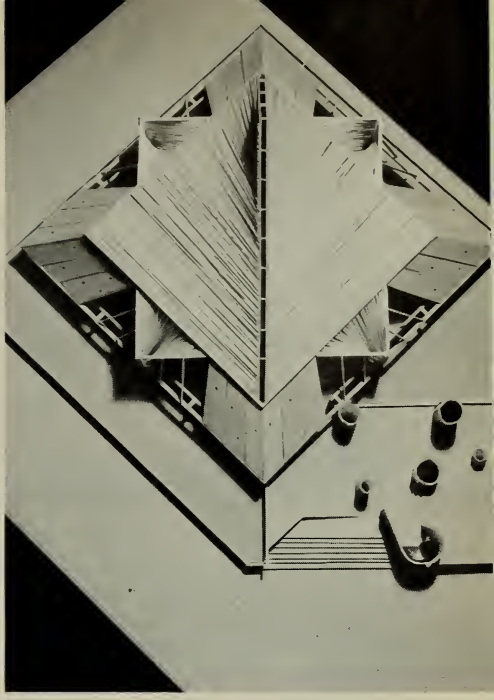
Looking back on his distinguished career, the still young in spirit, 70-year-old retired Army Chief of Chaplains has a lasting bit of advice for newcomers, "There is a time to pray and there is a time to talk, and you cannot learn when to do one or the other in a book."

Buttressed by a keen sense of humor and a vigor uncommon in men of his age, Miller still keeps active as a part-time canon of Washington Cathedral, and by conducting baptisms, weddings, and Friday noon services. He is also called upon frequently to officiate at funerals in Arlington National Cemetery.

At home Chaplain and Mrs. Miller rejoice in the nearby residence of their son and his wife and their five children, and their daughter, Mrs. Theodore Hervey, and her husband, an Army colonel currently stationed at the Pentagon, and their three children. With his fond recollections of a fruitful past and his present varied activities, Miller concentrates on the future with an unshaken optimism and happy spirit. END

Japan's EXPO '70 To Have Religious Pavilions

By Robert F. Hemphill



THE CHAPLAIN continues its study of religious programs at World Expositions. Here we get a prevue of EXPO '70, Tokyo

Vertical view of architect's model of Japanese Christian Pavilion, EXPO '70, which will open officially March 15, 1970.

MILLIONS of Japanese await Sunday, March 15, 1970, with mounting expectations for it is then that the Japan World Exposition (EXPO '70) will open its gates in Osaka, and the first such authorized event outside of Europe and the Americas will be underway.

For Japanese Christians the inaugural day will have special significance. The Japanese Christian Pavilion will be open to the public for the first time, reflecting the combined efforts and prayers and substance of the National Christian Council of Japan, the Catholic Church of Japan, the Japan League of Protestant and Evangelical Churches, and an international variety of other religious organizations and friends of the Christian Church in Japan. The Pavilion will be the first major ecumenical project in Japan's history and Christians in Japan rejoice in its demonstration of unity in Christ.

The effort which has already gone into the Japanese Christian Pavilion is typical of Japan's enthusiasm for the exposition. A nation doesn't decide willy-nilly to host an internation-

The Rev. Kentaro Buma, key man during pre-planning of Christian Pavilion, Assistant to Executive Secretary Nishimura of the Christian Pavilion Central Committee, pastor for Inter-Church Aid.

al exposition, because it involves a sizable commitment of capital and the application of countless hours to the logistical and representational tasks essential to success. The Japanese recognized this, laid their plans, and proceeded to obtain approval for their exposition from the International Exhibitions Bureau in Paris on May 11, 1966. Their selection of the 815-acre site in the Senri Hills northeast of Osaka and development of the exposition theme and guidelines were thus sanctioned. Soon 70 countries had appointed commissioners to look after national interests in connection with EXPO '70—as it quickly came to be known.

The EXPO '70 central theme is broad: *Progress and Harmony for Mankind*. There are four sub-themes: Toward Fuller Enjoyment of Life; Toward More Bountiful Fruits from Nature; Toward Fuller Engineering of Our Living Environment; Toward Better Understanding of Each Other.

Possibly in extension of the fourth sub-theme officials of the exposition approached the National Christian Council of Japan (JNCC) and proposed the construction of a Christian Pavilion. There was an affirmative response from the JNCC, and Mr. Jiro Nishimura, banker, former college president, and leading Osaka Christian layman who was subsequently to become executive secretary of the Japan Christian Pavilion Central Committee, had an idea. He suggested that the project gather up the several strands of Christian belief and work in Japan and become a model of ecumenicity. Nishimura's idea found favor and Christians turned to it at once.

It would be less than candid to pretend that compatibility and ecumenicity were achieved without some expression of concern. One Protestant leader wrote about the proposal, observing that there was precedent for such a joint venture in the highly successful Christian Pavilion at the Montreal Exposition in 1967 (THE CHAPLAIN, January - February 1968). One of his fellow theologians

EXPO'70

considered the EXPO '70 theme (Progress and Harmony for Mankind) to be too "human-centered," nonetheless he felt that "we must remember not only is it possible to speak of human harmony and the world's progress with Christ at the center, but we have a responsibility to do so." He professed to be uneasy about the JNCC's taking part in EXPO '70 and concluded with a caveat: The task of visualizing an ecumenical Christian Pavilion and bringing it into being at EXPO '70 was at once challenging and worthwhile, but better not to do it at all than to do it badly and hold the church up to ridicule.

The Pavilion is not supported by all Christian believers in Japan. The Japan League of Protestant and Evangelical Churches which is represented among the sponsoring organizations on a par with the Catholic Church and the JNCC is a fellowship of independent assemblages of Christians, each of which may determine whether to participate in the project.

ONCE the Pavilion project had been informally agreed upon, Japanese Christians set out to develop plans. Japan's Anglican Bishop Hinsuke Yashiro was chosen to head the organization which has a Central Committee, an Executive Committee, and several necessary subcommittees. Clergy and laity and the several participating religious denominations were represented in the organization.

Each EXPO '70 pavilion has to have a philosophical purpose and so the Theme Subcommittee, chaired by Tokyo Union Theological Seminary's Dr. Kazoh Kitamori, began to compose a theme for the Japanese Christian Pavilion. Professor Yoshinobu Kumazawa, also of the Seminary, was one of the subcommittee members. He recalls that the meetings which began in May, 1967, were long and frequent and that controversy was not a stranger. The conferees were convinced that EXPO '70's theme could be effectively interpreted from the Christian viewpoint, and ultimately the Central Committee approved their proposal that the Christian Pavilion portray the basic theme, Eyes and Hands, and two sub-themes: Harmony by Reconciliation, and Progress by Creation. They conceived of eyes of faith, eyes of hope, and

Another view of the architect's model, Japanese Christian Pavilion, with the roof removed showing assembly arrangements. This is the first ecumenical project in Japan's history.

Mr. Akira Inadomi, architect for the Japanese Christian Pavilion, Lutheran layman and son of a minister, who sees architecture as a means of expressing Christian theology in abstract forms to non-Christian Asians. Pavilion theme: Harmony by Reconciliation; Progress by Creation.

eyes of love, providing in the midst of selfishness and nihilism prayerful insights into the true worth of the individual. They saw hands as an action symbol, hands of reconciliation, hands of prayer, hands of service.

Several persuasive factors urged the adoption of these themes, Kumazawa explains. The subcommittee, appreciating the significance of this first ecumenical project in the history of Japanese Christianity, believed that such evidence of unity in Christ would give real meaning to EXPO '70's Progress and Harmony for Mankind. They also perceived an obligation to advocate the spiritual side of EXPO '70, noting that the impressive displays of man's technological and industrial mastery of his environment fail to acknowledge divine inspiration without which abilities and vision are limited.

The Theme Subcommittee's work was difficult, Professor Kumazawa concedes, but it provided an unprogrammed reward as important as the product of the multi-denominational group's deliberations. "In the meetings we have learned of each other, and we hope that the experience across the whole Christian Church in Japan can be the same."

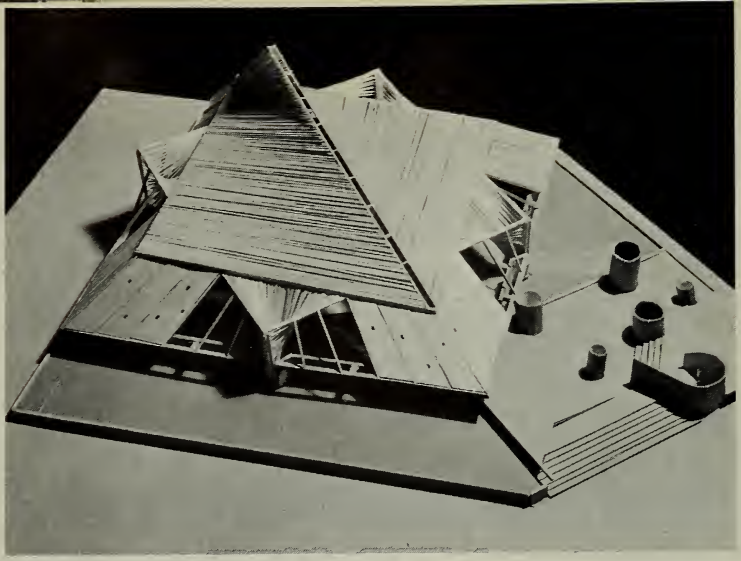
ONCE the Pavilion theme had been hammered out it was presented to architect Akira Inadomi. A Lutheran layman and son of a minister, Inadomi is a warm, articulate man who describes the work of an architect in lyric terms. He sees architecture as a means of expressing practical Christian theology in abstract forms comprehensible to the non-Christian Asian. In describing the challenge of this assignment he explains, "EXPO '70 will be full of futuristic, rich and large buildings, and we will be one of the smallest of them all, so how can we speak meaningfully? We have the biggest theme to express, although some people may not realize it." Inadomi believes strongly in the continuity and historical basis of Christianity and seeks to reflect these elements in the Pavilion. He feels as do others in the project that the Japanese Christian has an imperative to be present at EXPO '70 through the creation of the Pavilion.

Concepts and themes and architectural designs are essential, but there has to be one man whose desk is broad enough to hold the inevitable loose ends of an enterprise like this. The key man during this intermediate, Tokyo-centered stage of the operation is the Reverend Kentaro Buma, Japanese naval veteran of World War II and graduate of Yale Divinity School (1952). Mr. Buma is an ebullient, forceful man who wears several hats, sometimes simultaneously. He is pastor of Inter-church Aid in Japan ("This used to be called Church World Service but we gave it this name to emphasize that this is a Japanese undertaking"), and he serves as the assistant to Executive Secretary Nishimura of the Christian Pavilion Central Committee.

Buma explained that once the project and theme had been approved and architect Inadomi retained, the Central Committee commissioned a group of three Christian laymen (two Catholics and a Protestant) as "producers" to see the task through to completion. It is not surprising that these three men, each prominent in his own field and very busy, are serving without financial remuneration. Working closely with Inadomi they will refine all plans and break ground in March, 1969, as the focus of the operation shifts to Osaka.

The Pavilion will be situated on a 1,034-square-meter plot in the midst of foreign and Japanese exhibits. It will be built chiefly of wood although Inadomi would prefer to use more permanent materials in a religious structure. In this instance, however, buildings are to be removed from the grounds at the end of the exposition in September, 1970, making wood more suitable, and cost is another consideration. (Already several Japanese churches and one commercial enterprise have asked about obtaining the decommissioned Pavilion.) The lines of the Pavilion will be uncluttered, with curvilinear grace similar to that of the Tokyo Olympic Natatorium created by Professor Tange, noted Japanese architect who is serving as architectural consultant to EXPO '70. In technical language Inadomi refers to this form as "high parabolic paraboloid."

The visitor to the Pavilion will enter one of three descending, winding passageways illuminated by incidental light from several overhead hollow shafts. The three passages converge at the foot of stairs leading to the



Oblique from quarter of the model of the Japanese Christian Pavilion. Note the interesting roof design.

exhibit bays, and as the visitor looks up through the glass ceiling he will see moving water. This unique entrance is intended to convey a sense of today's disturbed world.

Upon ascending the stairs the visitor will be able to look into but not enter the circular assembly hall seating about one hundred persons, where programs of various kinds will be presented. He then proceeds on a clockwise track through the several exhibit areas adjacent to the assembly hall, at length coming to a point of decision: He may now enter the hall, or depart the Pavilion via a broad, well-lighted exit.

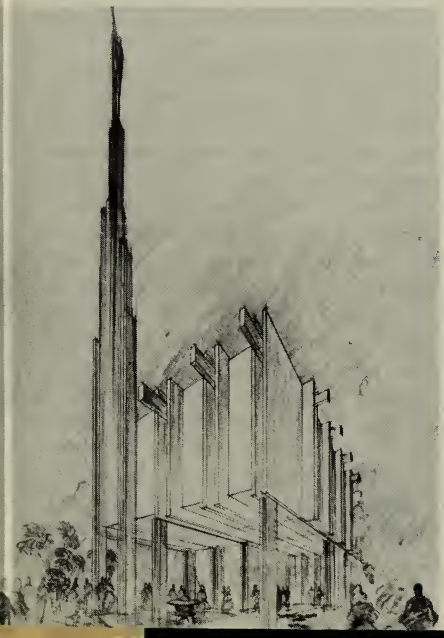
Appointments of the Pavilion will be simple and selected to add to its reverent atmosphere. Buma says flatly, however, that there will be "no churchy stuff," and Inadomi agrees because he dislikes crude, unsubtle symbolism. Japanese Christians are pleased that the Vatican is loaning four of its treasured tapestries done with Raphael's portrait of Christ and Anthonis van Dyke's painting, "Francis Xavier," to help present the message of oneness in Christ.

THE PAVILION will cost 100 million yen ($277,800), a small figure in comparison with other exhibits and buildings which will require many times more that amount, but nonetheless a substantial responsibility for the 800,000 Japanese Christians. Catholics and Protestants each will contribute 35 million yen and the remainder will be sought from sources inside and outside Japan. The Central Committee sees EXPO '70 as an unusual opportunity to witness for Christ before the projected 30-to-50 million visitors, a million of whom will be foreigners. Upon approval by the World Council of Churches, mo-

mentarily expected, the Central Committee with JNCC assistance will send information about the Pavilion to religious bodies around the world, inviting prayers and support. Communications relating to the Christian Pavilion may be addressed to the Reverend Kentaro Buma, Director, Division of Interchurch Aid, National Christian Council of Japan, Kyobunkan 4th Floor, 2 Ginza 4-chome, Chuo-ku, Tokyo 104, Japan.

There will be one additional Christian structure at EXPO '70, the Mormon Pavilion. Detailed architectural plans are being developed pursuant to the basic concept of Mormon Church architect Emil B. Fetzer. Construction Superintendent Marvin Harding, who is in charge of all building for the Church of Jesus Christ of Latter-Day Saints from "west of Honolulu clear around to India," as he puts it, says that construction will start in March, 1969. The Mormons will have an elevated pavilion resting on pillars, with walls of aluminum or light concrete, and a vaulting 15-meter spire at the front. The lower floor of the two-story building will house administrative offices and a reception section, and the upper floor will have four exhibit areas and two assembly halls. Elder Harding explains that the interior decor and displays will be reminiscent of the Mormon Pavilion at the New York World Fair (THE CHAPLAIN, August 1964), and that many of the art treasures exhibited in New York and at the LDS Pavilion at Hemis-Fair 68 in San Antonio (THE CHAPLAIN, September-October 1968) will be transported to Japan for EXPO '70. Good steward that he is, Elder Harding plans maximum re-use of fixtures and building materials when the exposition is over. He points out that the estimated cost of the Mormon Pavilion, 72 million yen ($200,000) does not truly measure his church's commitment because the building will be voluntarily staffed by missionaries and fraternal workers.

Architect's concept of Mormon Pavilion, EXPO '70, whose theme will be the same as the New York and San Antonio World's Fairs, "Man's Search for Happiness."



LDS Mission President Walter R. Bills, who supervises the northern portion of the Mormon mission presence in Japan, explains that the theme of the pavilion will be the same as that previously used in New York and San Antonio: Man's Search for Happiness. The display of friezes, statuary, reli-

gious paintings, and a motion picture will help provide "the answer, we feel, for basic questions which occupy the minds of most people at some time in their lives: "Where did I come from? What am I doing? After death, what?" President Bills sees the Mormon Pavilion not as a place for quiet and rest but as an extension of the mission effort. He summarizes it as a "composite of what the Mormon Church believes in, and a synopsis of a plan of salvation."

There was a possibility that the Jewish religion would also be represented at EXPO '70. In November, 1968, the Jewish community in Tokyo, which had just dedicated a new synagogue and called Rabbi Marvin Tokayer, a former USAF chaplain, was discussing the prospect of a pavilion which would present the story of Judaism and the Jewish contribution to civilization.

Although Buddhism is prevalent in Japan in many forms including the "new religions" such as Rissho Koseikai and Soka Gakkai (THE LINK, February 1968), no pavilions are planned to be erected at EXPO '70 by Buddhist groups. The Buddhist architectural influence will not be missing, however. At least one major structure, that of the Dai Ichi Ginko-Furukawa group of 29 companies, will be a composite portraying the theme, Dreams of Ancient and Present-Day Japan, with the descriptive subtitle, The Seven-Story Pagoda of the Todaiji Temple, and Computopia. The upper portion of the structure will be a reproduction of the Buddhist pagoda which soared over the Todaiji compound in Nara during the Tempyo Era (8th century), important in early Japanese cultural development. In the bottom part of the building will be an intricate display of computers demonstrating their role in human society. It is not believed that the pagoda will be invested with any special religious significance.

Members of the Tenri-kyo Shinto sect, desiring to render useful service to EXPO '70, may offer to assist in cleaning up the grounds at the end of each day.

Among the million foreign visitors expected to attend EXPO '70 will be many persons of distinct interest to the religious world. The famed Mormon Tabernacle Choir may be invited to lend its musical artistry to the program of events. Japanese Christians talk confidently of the likelihood that Pope Paul will travel from the Vatican. Should that happen he would be certain to grace the Japanese Christian Pavilion with his presence.

Doubtless there will also be other world leaders of religious groups who will attend the conference.

The comity and felicity which distinguish all arrangements for the Japanese Christian Pavilion are exciting and contagious. This contemporary vision of religious unity in Christ is so compelling that it makes one wonder whether EXPO '70 may not be coming at a juncture of history when it will be divinely important for men of diverse faiths to witness to God's daily presence in their lives. Perhaps Akira Inadomi says it for all men of faith: "We may fail but at least we should try. We may have a dialogue with but one stray sheep—it is enough. We are not a tower of Babel. We are not in competition with others at EXPO '70. Ours is a bigger theme." END

PREACHING CLINIC JAMES T. CLELAND

On "Preaching Today"

A POSTCARD to me, dated July 3, 1968, from the Reverend Aubrey N. Brown, Jr., Editor, *The Presbyterian Outlook*, carried this pertinent query: "For the annual issue saluting seminary graduates, will you give me (very soon) something under 150 words in the form of an admonition to preachers in terms of the need as you see it?" I gave him "something" and, along with contributions from nine others—all, I think, Presbyterians with a special interest in homiletics—it was published in the *Outlook* for August 5, 1968. The contributions were scattered throughout the issue, under the overall heading "Preaching Today." I want to think with you about these admonitions; and the Editor has assured me that I may quote from that issue of the *Outlook* provided I acknowledge "that the material is taken from and used by permission of *The Presbyterian Outlook*, Richmond, Virginia. I hereby do, with grateful thanks. *Every* quotation in this article is from the *Outlook*, with page references attached but without identification of the contributor.

The fact which interests me most is the embarrasing agreement of half of the contributors. Here are single representative sentences. "Preaching is in trouble.... Preaching can survive.... But only if men work at it" (2) "Preaching isn't worth all the time it takes" (6). "No question about it! Those who join the ranks of men who stand in the pulpit Sunday by Sunday

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

do so in a day of widespread disillusionment with preaching" (14). "The preacher often has little to say that is relevant to life and he says it poorly" (15). "Would you like to sit under your own sermonizing regularly? Why? Why not? So what?" (12).

Now don't imagine that the current situation was left there. We ten contributors are pros: specialists in the science, if not in the art, of preaching. Moreover, we make our living from preaching, and few men are convinced against their pocketbooks. So, despite the brevity of each contribution, we went to work trying to redeem the prevailing and accepted situation. Here are three remedial emphases, briefly stated and, again, supported by quotations.

1. Bifocality

This is such a Clelandian emphasis that you may be weary reading about it. A sermon is not a circle. It is an ellipse. Its two foci are the Good News and the Contemporary Situation. This affirmation is a homiletical corollary of the doctrine of the Incarnation. A sermon with but one focus is homiletically, and probably theologically, heretical. Am I seconded by any of the nine? Read on. "A sermon is a bridge.... One end rests upon the Bible; the other upon contemporary life" (9). "When you are in the pulpit, I want you to talk to me from a biblical perspective about life where I have to live every day" (10). "Let every sermon have its distinct theme, one pertinent to concerns and needs of real people in real situations. ... The preacher must know his people and his world in addition to his Lord and his Bible" (15).

Perhaps this is succinctly summed up in one telling sentence: "Is it illusion to think that at least a few sitting there in the pew look to this moment with a recurrent expectation that a man in the pulpit will say something pertinent, something substantive, something telling about the appearance of Jesus Christ and his compelling grasp on our life today?" (14). An orthodox sermon, then, is bifocal.

2. Involvement

Our preaching is rightly assumed to be "nae carried story," but the outcome of our personal experience of, and satisfaction with, the gospel, God's good news. It is supposed to be a firsthand encounter, verified by the saints, as individuals and as members of the beloved community. We should be able to say with one New Testament letter writer: "I know whom I have believed" (2 Timothy 1:12). Here is support from two of my fellow contributors: "Know yourself—the torments and treacheries that lie nearest. Let the Word first pierce and heal you; then preach it to them with awful tenderness" (16). "Doubtless Helmut Thielicke was right when he supposed the world was tired not so much of preaching as of *our kind of preaching*.... Preaching demands long-range planning, disciplined study, but as Dr. Fosdick put it, above all, it must be drenched with one's own life's blood" (24).

One simple way to sense the preacher's involvement is to notice his use of "you" and/or "we" and "us." Do I say: "*You* sinners" or "*We* sinners?" There is more than a stylistic difference there. Richard Baxter, away back in the seventeenth century, reminded us that we speak

as dying men to dying men.

3. Earmarks

Inasmuch as I but touched on the wording of the sermon, I shall quote what others said about the non-theological marks of a sermon worthy of a hearing, and likely to get one:

"It must be brief and to the point" (2). "What bothers me most about the preaching I hear in local churches is the sameness of the sermons.... They do not have the smell and sound, taste and feel, of the local life being lived.... For my money good sermons are like manna: bread from heaven that spoils overnight. There ought to be no market for old sermons anymore than there should be a market for old fish!" (6). "When you are in the pulpit, I want you to speak to me in language that I understand. Remember that I'm not too well acquainted with theological jargon. So use plenty of illustrations about people like me" (10).

These are the sermonic earmarks which I found in this compilation: brevity; to the point; local and transient; a vocabulary which is "understanded of the people."

Perhaps the fairest way to end this synoptic analysis is to tell you what I tried to say in "something under 150 words"—I haven't counted them!

"In my studied opinion, there are two essentials for sound preaching: a personal awareness and experience of the good news and the contemporary situation; and the command of enough time to word the elucidation of that bifocal learning with the clarity and grace of a good oral style. In a sermon, gospel and people walk conjoinedly, clad in a diction which has a flair about it, the result of sweat and tears.

"But the day of the sermon is over! Maybe. Yet the end of preaching, in some form or other, is not yet. Do you love to preach? Do you love the people to whom you preach? Which is more important? Why? Do you believe that, in the Reformed tradition, the sermon has taken the place of the Sacrament of the Eucharist as *the* channel of grace, or do you suspect that it has taken the place of the Sacrament of Penance? Which? Why? What are you going to do about it? Would you like to sit under your own sermonizing, regularly? Why? Why not? So what? *Ave atque vale*" (12).

And to you all, too, *Ave atque vale*. END

FROM THE FILES

Three U. S. chaplains have received the Congressional Medal of Honor, and possibly another three in the days of the U. S. Civil War when criteria for receiving the award may not have been quite the same as in later wars. Navy chaplain Joseph T. O'Callahan, WWII; Army Chaplain Angelo J. Liteky and Navy Chaplain Vincent R. Capodanno, Vietnam, are the recipients of recent record.

It is interesting to note that five British and Commonwealth padres have received the Victoria Cross, award for highest valor, dating from the time of the Crimean War. They are Padres J. W. Adams, E. N. Mellish, W. R. F. Addison, T. B. Hardy, and J. W. Foote (Canada).

Directors of the Chaplains Service of the Veterans Administration

Chaplains in today's Veterans Administration can trace their predecessors for over a hundred years back to the first chaplain assigned to the National Home for Disabled Volunteer Soldiers.

In August, 1945, the Veterans Administration established its national Chaplaincy Service. We present here the photos of the five men who have served as Directors of the Service.

Chaplain McKelway is deceased. Chaplain Brown lives in retirement in San Gabriel, California. Chaplain McDonough is pastor of St. Luke's Church, Waverly, Massachusetts. Chaplain Sandhaus is in Central Office, V.A., in Washington. Another well-known, senior V.A. chaplain, Donald Beatty, long-time Assistant Director, lives in retirement in Washington, D.C. Chaplain Braaten, LL.D., is present Director.

Chaplain Crawford W. Brown (Episcopal) Director, Chaplain Service, Veterans Administration 1945-1947

Chaplain A. J. McKelway (Presbyterian US) Director, Chaplain Service, Veterans Administration 1947-1950

→

Chaplain Edward A. McDonough (Roman Catholic) Director, Chaplain Service, Veterans Administration 1950-1962

←

Chaplain Morris A. Sandhaus (Jewish) Director, Chaplain Service, Veterans Administration 1962-1966

→

Chaplain Roger O. Braaten (United Presbyterian) Director, Chaplain Service, Veterans Administration 1966-

By Richard D. Miller

Any Soul in Your Chapel Service?

I CONSIDERED him the most faithful, aware, and sensitive airman in the chapel congregation. After three years of friendship we were free enough with each other for him to say, "At chapel I still feel as if I'm in a white folk's church."

He didn't mean that white folks make him feel unwanted; he continued to come to chapel. He did mean there was a quality of soul in the all-black church he grew up in that was absent in the chapel service.

That conversation recalled an earlier assignment where a black officer and his family came to chapel every other Sunday. In between, they attended the Zion AME church in town. They often spoke of the joy they received from participating in the chapel program. Therefore, I wondered why they didn't come to chapel every Sunday. On reflection, I remembered them speaking of "the wonderful spirit at the Zion church." I had missed the hint and its implication. They too missed the soul.

A racially inclusive community is a fact, not a goal, in military chapels. This situation exists in relatively few civilian parishes. Despite this, the typical chapel service is mainline white folks Protestantism in both form and feeling. In that tradition there are great strengths. Those strengths are being enhanced through liturgical study and revision. But, too often it still lacks soul.

Soul is not only a new use of an old word for most white Christians, but it also is a new experience. The televised funeral of Martin Luther King, Jr. was the first time millions of Americans saw a black Christian community at worship.

The television broadcasters frequently spoke of the "dignity," "reverence," and "deep emotion" of the service. They seemed amazed that Christian worship could be so vital and visceral. I imagine that same astonishment was shared by many of our white chapel members although they have worshiped for

years alongside Negroes.

The King telecast spurred many persons to reconsider their definition of soul. Revivalism and soul are not synonymous. Although soul is unashamedly emotional, it resists emotionalism. It is not a feeling induced by revival gimmicks but the feel of a community united by its shared experiences of joy and suffering.

Soul goes beyond individual piety; it is communal concern. Recalling his days as a boy evangelist, black author James Baldwin in his book *The Fire Next Time* wrote, "Nothing that has happened to me since equals the power and the glory that I sometimes felt when . . . the church and I were one. Their pain and their joy were mine, and mine were theirs."

IN THE New Testament the same type of community is described. It is the "koinonia"; the soul-community of first-century Christians. In the "koinonia," Paul wrote, when one member rejoices all others rejoice and when one member weeps all others weep with him.

Soul was Christian before it was black Christian. Despite that fact, "koinonia" is dramatically absent in too many Christian churches. Fortunately, it is still alive in most black churches. If soul is not the exclusive possession of black people, in our day it is their distinctive possession. Our interracial chapel worship should embrace that possession.

How can you, as chaplain, provide opportunities for this to happen? You can devise worship models that embody "soul" and that point toward "koinonia."

Your first step might be to allow "soul" its voice. The musical snycopation of "soul" needs to be heard in our hymns and anthems alongside the familiar accents. Music with "soul" can lead us toward the participation of our entire selves, body and mind, in worship. This could serve as a needed corrective to our highly cerebral, sermon-dominated services.

Many white Christians learned to use their body in worship for the first time during the Freedom Movement. At first with embarrassment but finally with joy, they learned to join hands, and to sway from side to side as they sang "We Shall Overcome." They had confessed their unity with words but in this symbolic human rope they *saw* and *felt* their unity.

Link music to your sermon theme. For example, you could follow the singing of "I Am a Poor Wayfaring Pilgrim" with your sermon about the Christian as a stranger and exile as suggested in *Hebrews* and *1 Peter*.

Present your choir leader with a copy of *Hymns Hot and Carols Cool* (Proclamation Productions, 7 Kingston Ave., Port Jervis, N.Y. 12771, $1). Consider singing familiar responses to different tunes. Have you ever sung the Doxology to the tune of the calypso, "Jamaica Holiday"?

The first step then, is to mold worship models that unite the New Testament vision of "koinonia," the Anglo-Saxon Protestant sense of order and the exuberance of soul. Proper models should come from the life of the congregation as authentic expressions of its corporate life.

If the symbols you create are appropriate, the Spirit will use them—not just to express but to create "koinonia."

THE NEXT step toward the soul-community is more difficult. There is no soul without hurt. The gospel singer, Mahalia Jackson, refers to her songs as "trial and tribulation" music. In its cover story on soul, *Time* magazine concluded, "to have soul a person must have 'been down the line' and 'paid his dues' in life."

The joy James Baldwin shared with his church family was inseparable from the pain they shared. Since soul is the result of hurt, there is no secret why the Negro has a corner on it.

Yet, we know the community of faith was familiar with suffering before there was soul. Indeed, it was this heritage of hurt that provided Christians prototypes for their bondage and suffering. Hope and perseverance were possible when they knew God's own people were slaves and God's own son was killed unjustly.

Of course, white Christians have suffered too. But in our day, it has rarely been because they were white or Christian.

How can you, as chaplain, provide opportunities for the hurt in your chapel community? You can engage your people in "hurt-awareness" conversations that hopefully will lead to appropriate action.

Point your people to the hurt that surrounds them (or that is in their midst) and allow them to talk about it. One excellent way to create awareness is through the use of films. Good films churn the stomach and activate the brain. They instigate discussion and press for decisions.

To foster empathy for migrant workers use *The Grapes of Wrath* or the documentary, *Harvest of Shame.* For an unforgettable look at an unloved child lost in loneliness show *The Quiet One.* Portray the frustrations and anguish of the ghetto through the lives of the young black couple in *Who Do You Kill*?

Discussion guides are available for many films. (For information write Mass Media Ministries, 2116 North Charles St., Baltimore, Md. 21218; and St. Clement's Film Association, 423 West 46th St., New York, N.Y. 10036.)

Talk need not be cheap; it often inspires deeds. Your "awareness" conversations should culminate in an examination of the needs of your community. Then, with the needs identified, set priorities and form action groups or "task forces."

Each concern given a priority should have its own "task force." The groups will continue to study their problem but also move on to determine specific actions. Grandiose plans are not required. Each group should seek to personalize what they learn, say what they must and do what they can.

The black comic, Godfrey Cambridge, has said, ".... you can't learn soul because no one can give you black lessons." Let's admit that whites (and a few blacks) can't learn soul. But Christians, white and black, can learn "koinonia." And the presence of "soul" in our chapels will help blacks and whites to understand "koinonia."

It is the responsibility of blacks to become more visible and not hide their soul under a bushel. It is the responsibility of whites to be more perceptive of the soul message. (For instance, consider how precisely the assertion "black is beautiful" expresses for a black person in our

society the words of Jesus "You are the salt of the earth.")

Chaplains have the responsibility to create models of worship, study and action that will allow "koinonia" to happen. If blacks have the grace to speak and to act, and whites the grace to listen and react, the heritage of soul may be the catylist that will transform our chapel congregations into "koinonias."

END

SOME THOUGHTS ON GOD

We disbelieve in God on the testimony of man. We reject the word of God because we are told to do so by men who, in their turn, were told to do so by men. The only reason why most unbelievers cannot yield to the infallible authority of God is that they have already submitted to the fallible authority of men.—Thomas Merton in *The Ascent to Truth* (p.32)

It is terrible to know God and not to love Him.—Thomas Merton, *ibid.* p.105

"He claims he should be deferred because he's a minister in the first electric topless nerve-thrill acid flower church of 12th St."

By Leland Stevens

The Unique ALCOM Chaplain Program

COOPERATION between faith groups is almost old hat today because of ever-increasing ecumenical interest. Coordination between military components is a perennial concern of the Department of Defense. But the combination is unique within the Alaskan Command (ALCOM) Chaplain Program.

Not to replace the chapel programs of Alaskan military installations, but to supplement them, is the purpose of the ALCOM Chaplain Program. Supporting projects through shared resources, the ALCOM Chaplain Program serves Fort Richardson and Elmendorf Air Force Base, both in the Anchorage area; Fort Wainwright and Eielson Air Force Base, near Fairbanks; Fort Greely, Delta Junction; Wildwood Air Force Station, Kenai; Kodiak Naval Station, Kodiak Island; Adak Naval Station and Shemya Air Force Station, on the Aleutian chain; 22 Air Force remote stations and a number of Army missile sites scattered throughout the state.

On 1 January 1947 the Alaskan Command—with headquarters at Elmendorf Air Force Base—was established as the first unified command in the Department of Defense. Major components of the command are the United States Army, Alaska (USARAL), headquarters at Fort Richardson; the Alaskan Sea Frontier (ALSEAFRON), headquarters at Kodiak Naval Station; and the Alaskan Air Command (AAC), headquarters at Elmendorf Air Force Base.

Since the special staff of AAC—surgeon, judge advocate, chaplain—serves ALCOM as well, supervision of the ALCOM Chaplain Program is the responsibility of the command chaplain, AAC.

Each fall the ALCOM Chaplain Board outlines the ALCOM Chaplain Program for the coming year. Consisting of command and assistant

Chaplain, COL, Robert M. Rutan, Command Chaplain, and Chaplain, COL, Robert C. Gaertner, Assistant Command Chaplain, Alaskan Air Command, study a montage showing projects of ALCOM. Chaplain Rutan has since been assigned to McGuire AFB, N.J., and replaced by Chaplain, COL, Meredith P. Smith.

command chaplains of the three components and meeting with senior Protestant and Roman Catholic chaplains from each installation and ACC's one Jewish chaplain, the Board selects projects from chaplain suggestions.

The program has varied, of course, from year to year, reflecting the assigned chaplains' interests and emphases. However, certain tried and tested projects survive to make the line-up annually.

All projects of the ALCOM Chaplain Program can be listed under six categories: retreats, training, inspiration, youth camps, culture, and humanitarian.

Because of imposing Mt. McKinley and the geographical division made of the state by the Alaska Range, many projects, like the lay retreats, are grouped in "north of the range" and "south of the range" locations. "North of the range" sites serve Eielson Air Force Base, Fort Wainwright and Fort Greely; "south of the range" takes in Elmendorf Air Force Base, Fort Richardson, Kodiak Naval Station, and Wildwood Air Force Station. Remote stations are located in both geographical divisions. Per-

sonnel from Adak Naval Station and Shemya Air Force Station—1,220 and 1,505 miles from Anchorage, respectively—attend "south of the range" activities, if a number of factors permit travel, not the least being expense and weather.

UNDER agreement with the Armed Forces Chaplain's Board, the Chief of Air Force Chaplains provides retreats annually for all chaplains of the Alaskan Command. This includes the 20 Protestant and 12 Roman Catholic chaplains of AAC, USARAL's 10 Protestant and 7 Roman Catholic chaplains, and ALSEAFRON's 2 Protestant and 2 Roman Catholic chaplains. The ALCOM Chaplain Program makes local arrangements.

Nationally known figures give very able leadership to the chaplain retreats. In May, 1968, Dr. Paul O. Madsen, associate executive secretary of the American Baptist Home Mission Societies, Valley Forge, Pennsylvania, served as retreatmaster for the Protestant Chaplains' Retreat at Fort Greely. The Rev. Joseph L. Lennon, O.P., Dean of Providence College, Rhode Island, led the Roman Catholic chaplains in their retreat the last of July, 1968.

Training projects for the 1968 ALCOM Chaplain Program are most numerous and illustrate imaginative as well as more traditional religious programming.

Four seminarians from St. Charles Seminary, Celina, Ohio, taught Roman Catholic vacation schools in the summer of 1968 at the nine major installations, where dependents have accompanied the military. Teacher training courses, both Roman Catholic and Protestant, are scheduled annually.

Chaplain Career Development Institutes for Protestant and Roman Catholic chaplains, like the chaplain retreats, are sponsored annually by the Chief of Air Force Chaplains, with Army and Navy chaplains invited to participate. Again, theologians across the nation, selected by competency in their fields, serve as resource personnel. The January seminar in 1968 for Protestant chaplains—with the theme "Total Religious Education"—was led by Dr. William A. Kale, The Divinity School, Duke University, North Carolina; Dr. Roy W. Fairchild, San Francisco Theological Seminary, California; and Dr. Robert M. Hilton, Institute of Therapeutic Psychology, Santa Ana, California. The Career Development Institute for Roman Catholic chaplains was held in September, 1968. Father James Schaefer, Catholic University, Washington, D.C., and Father Stephen Neven, CCD director in Ogdensburg, N.Y., were seminar leaders last fall.

Less traditional—and therefore perhaps more exciting—might characterize the bulk of the ALCOM Chaplain Program's training projects.

ONE OF the training projects held for the first time in 1968 consisted of promotional workshops (or classes) in typography, layout and design, news and promotional writing at the major installations. These were taught by the writer who spent a year studying journalism at Syracuse University's School of Journalism.

Another project, entitled "Mass Media as Interpreters of Life"—shor-

Chaplain, LTC, Leland R. Stevens (right), Chief of Professional Division, AAC, shows ALCOM Chaplain Program board. Thirty-five projects make up the 1968 ALCOM Program.

tened pointedly to "The Christian and the Playboy"—featured presentations in the summer of 1968 to the men of the remote stations by Dr. Donald Deffner of Concordia Seminary, St. Louis, who sees much theology in the offerings of mass magazines, television, and movies.

In August, 1968, the Rev. Walter Hays of the Alaska Mission of the Methodist Church directed a training conference for officers and selected members of the senior high Protestant Youth of the Chapel at Alaska Methodist University, Anchorage.

A similar training conference, to motivate single and unaccompanied Protestant men chosen by installation chaplains to serve in the single men's ministry, was conducted during the second week of September at Elmendorf Air Force Base.

Catholic Cursillos—intimate, cell-like discussion groups—were conducted in Fall of 1968 at the major air bases, posts, and naval stations.

In October, 1968, delegates and officers of the Catholic Youth Organization from all installations met for their annual convention in Anchorage.

And in January, 1969, in keeping with the fiscal year's emphasis of the Air Force chaplaincy, family life conferences for Roman Catholics and Protestant chapel programs were held

at all installations with families.

Inspirational projects include those commonly yet necessarily associated with chapel programs: visitation of the military vicar delegate to Roman Catholic personnel for the administration of the Sacrament of Confirmation; observance of the Jewish Holy Days and the scheduling of an annual Torah Convocation; Roman Catholic Cana Conferences and one day rallies involving Catholic men.

Not all projects of the ALCOM Chaplain Program have to go "outside" the resource personnel. The Cana Conference illustrates how the program uses available and able local personalities. The Rev. Paul Collis of St. Benedict's Rectory, Anchorage, covered the command in his focus on spiritual renewal and enrichment of family life.

But frequently the ALCOM Chaplain Program does go to the "lower 48" to get outstanding project leadership.

In May Dr. Georgia Harkness, nationally and internationally famous as a leading religious journalist, was keynote speaker to the Protestant Women of the Chapel Alaskan Conference, with officers and members of every Protestant Women of the Chapel chapter of Alaska in attendance.

In November, Dr. Jerry Vardeman, the Southern Baptist Theological Seminary, Louisville, Kentucky, returning from archeological diggings in Palestine during the summer, gave slide-lecture discussion sessions on "The Bible, Archeology, and Our Protestant Faith Today" at major Alaskan installations.

In a state known for its outdoors appeal, one should not be surprised to find camps included in the ALCOM Chaplain Program. Three Protestant Youth Camps were held again in 1968, all at King's Lake Camp in the Matanuska Valley, about 40 miles from Anchorage. These were for boys and girls from grades four through senior high. Two more took place at Birch Lake Camp for installations "north of the range." Kodiak Naval Station, working with local civilian churches, participates in five youth camps, all on the island.

Three projects make up the cultural category of the 1968 ALCOM Chaplain Program.

THE Religious Art and Photography Contest, with exhibits at local installations during Holy Week, 1968, encouraged the use of oil and water color paintings, black and white and color photography, and handicrafts as means also of religious expression. After exhibit and judging at local installations, 66 entries were exhibited at Elmendorf Air Force Base for final, command-wide judging by local Anchorage artists.

To promote quality and loyalty in the chapel choirs of the command, the annual Chapel Choir Contest, featuring Lenten and Easter music and involving six of the nine major installations, singled out the best Roman Catholic and Protestant choirs, in senior and junior divisions.

A Protestant Religious Writing Contest is again scheduled in December, which would encourage creative religious writing in drama, poetry and short stories. Last year's contest had 39 entries with 10 awards given.

A final project—one which illustrates well the characteristic cooperation between faith groups and coordination between military components

of the unique ALCOM Chaplain Program—is the support of Religious Missions in Alaska.

The stated aims of the project are to encourage the military and dependents of each ALCOM installation to gain greater knowledge of Alaskan missions; to develop more interest in, and make more visits to, missions particularly near installations; and to encourage more financial and material aid as well as sponsorship of specific missions and missionaries. In 1967 ALCOM chapel congregations donated $17,760.90 and 45,126 pounds of clothing to Alaskan missions.

The ALCOM Chaplain Program for 1968—35 projects in the categories described above—called for welfare fund support totaling an estimated $31,400, each component paying its share based on personnel strength. If each component, separately, were to promote similar command chaplain programs of quality and depth, the cost would obviously have to be much higher. Nor could single installations scarcely afford to go it alone; e.g., to pay a thousand dollars for the honorarium, transportation, and expenses of an outstanding religious personality from the "lower 48."

Programs come and programs go, and those responsible for the ALCOM Chaplain Program are extremely conscious that programs directed from the headquarters steeple may overburden the installation chaplain in his ministry to his people. They are also most concerned that the personnel of the Alaskan Command are getting their money's worth. And they know that no command program can make a lackluster installation program a sure-fire winner or an ineffective and unimaginative chaplain successful and creative.

But the ALCOM Chaplain Program hopes to do for the local base, post, and naval station what it cannot do for itself, and to motivate people and chaplains "to be as wise as the children of this world" in reaching the total military community with their chapel programs.

END

DAG HAMMARSKJÖLD HONORED

After several years of carefull planning, the establishment and opening of Dag Hammarskjöld College has been announced.

With its American campus located at Columbia, Maryland, mid-way between Washington and Baltimore, the college plans to open in 1969 with 240 students.

For more information on this independent, four-year, cross-cultural coeducational liberal arts institution write Dr. Robert L. McCan, President, D. H. C., 2025 Massachusetts Ave., N. W., Washington, D. C. 20036. Telephone: 202/462-6749.

VA FACTS: Nearly five million veterans or their survivors will receive compensation or pension payments during 1969... Of the 25.8 million living veterans, 1.8 million receive disability compensation and 1.18 million receive pension for nonservice disabilities.

By Nathan H. Bond

A Litany of Dedication to Christian Mission for Laymen Abroad

Dr. Bond, pastor of the American Protestant Church at Bad Godesberg, Germany, prepared this litany to use in a special Dedication and Commissioning Service for Laymen Overseas

Pastor: We remember how our Lord appointed the seventy and the four hundred to go to every city and place, and how He tells us that the harvest is too great for the few who serve. The task of revealing the saving and transforming love of God is too vast to be left to a few professional leaders. He has called His people, the Church, into being as His Royal Priesthood to show forth the deeds of Him Who has called us out of darkness into His marvelous light.

PEOPLE: We dedicate ourselves to be That People, to be as light to the world.

Layman: We remember how Paul the Tentmaker made his career the occasion and arena for his witness.

PEOPLE: We believe that God, speaking to us through our secular careers and vocations, has led us to this place. We dedicate ourselves to be His witnesses in life and word in this land where He has led us.

Layman: Our Lord has given us the tools through which we may witness. We remember that He told the blind man to go and tell what great things the Lord had done for him, and how the Woman of Samaria told her friends of her encounter with the Living Christ.

PEOPLE: Even so, we too would be ready to speak with humility of the love and power of God when the occasions come.

Pastor: But we remember, too, that our Lord cautions us that men would not easily hear and understand when we speak. They would be dull of hearing and slow to comprehend. Much more is needed than the spoken word.

Layman: He urged us to witness through quiet acts of compassion and deeds of kindness.

PEOPLE: We commit ourselves to witness through the cup of cold water, the gift of food and clothing, and the dedication of our monies to the needs of men in Christ's Name.

Pastor: We remember how our Lord admonished us to live a life worthy of our high calling, loving others, forbearing those who offend us, caring with patience for those who are unkind.

PEOPLE: We pray for the grace to love those we do not like, to be kind to those we fear, and to show patience and tenderness to those whose powers to love and care have been blunted by Life's cruelties. We would serve the needs of those who are the victims of injustice.

Layman: And above all, we remember our Lord's reconciling work, how He loved those others didn't care about, and how He died loving and forgiving those who killed Him.

Pastor: God has committed to us this ministry of reconciliation, calling us to bring people who are at odds together, and thus fulfill our calling to be a redemptive people.

PEOPLE: We dedicate ourselves to break down the walls of fear, ignorance, and misunderstanding wherever we find them, and pray for the power to be a reconciling people. We commit ourselves to our Ministry of Reconciliation. We dedicate ourselves to the witness of steadfast friendship, and pray for wisdom to reveal the love of Christ in our fellowship.

From Churchman Overseas, *Newsletter of the Committee on American Laymen Overseas, National Council of the Churches of Christ in the USA.*

AT YOUR SERVICE: The *Church Growth Bulletin* is published bi-monthly at 265 Lytton Ave., Palo Alto, Calif., 94302. Cost is $1.00 per year, a very modest fee for excellent critiques and general information on the whole range of modern evangelism and Christian witness. Donald A. McGavran of Fuller Seminary is the editor; Norman L. Cummings, the publisher.

By Parker Rossman

The Ecumenical Continuing Education Center (New Haven, Conn.)

IN NEARLY every profession the demands of today's world require a lifetime of continuing education, and the ministry is no exception. Most denominations are now developing new policies to provide annual continuing education opportunities for every clergyman. Some are going so far as to insist that time and funds be written into every church budget, for an annual study leave. These developments suggest that within a decade, the mid-year study break for clergymen will be as common as a summer vacation.

The chaplain confronts these new denominational policies, along with demands for the increasing educational excellence which is expected by today's military establishment. In an article on "The Chaplain and Continuing Education" in the *Lutheran Chaplain* (Vol. 2, No. 2), Martin H. Scharlesmann points out, for example, that "more than 6,000 Air Force officers . . . have earned doctorates, and more than 12,000 have been awarded master's degrees." In this sort of situation, the chaplain, like all clergy, must work hard to keep pace with the tremendous advances in modern learning, and to maintain effective leadership.

The Department of the Ministry of the National Council of Churches now publishes an annual listing of continuing education opportunities for the ministry, called "Study Opportunities." This booklet lists hospital clinical training programs, summer schools, correspondence courses, sensitivity training, denominational institutes, social action workshops—a vast array of possibilities. It is difficult, however, to know which programs are of high quality, or which types of program will meet one's individual needs. Most men need help in preparing a professional plan for their continuing self-development, and guidance in choosing a "well-rounded diet" of educational exper-

The Ecumenical Continuing Education Center, New Haven, Conn.

ience from the endless "cafeteria line" suggested by the "Study Opportunities" booklet.

This need is now being met, in part, by a new kind of continuing education study conference, such as the 10-day programs conducted by the Ecumenical Continuing Education Center at Yale. The board of this Center represents nearly all major denominations; Protestant, Catholic and Orthodox. Clergy attend from all over the country, in small-group seminars which seek to help each participant plan his own tailor-made continuing study plan. The Basic conference at the Center not only begins with mid-career planning and goal definition, but provides lectures to bring participants up-to-date in biblical and theological studies, as well as other selected areas.

THIS style of continuing education is proving increasingly helpful to chaplains, as indicated by the reports they write on their experiences. The following majoring aspects of the program are the ones they cite most often.

The university environment: The experience of the university community and climate provides an opportunity not only for intellectual stimulus, but for reflection on methods of work, goals and objectives, priorities and career development. Lectures on mid-career planning help bring this kind of thought into focus.

Current trends in theology: The

Good food and good discussion are part of the program at the Center to help leaders communicate effectively.

chaplains report that the lectures on current developments in biblical and theological studies are invaluable in helping bring them up-to-date. The Center keeps comprehensive bibliographical resources and counsels each participant personally on defining his own study goals, and helps him find the resources for planning his study for a year or so following the conference. Some participants choose to become "pastoral fellows," and are assigned a faculty advisor to supervise a three-year reading and writing program.

A wider view: The chaplains express appreciation for the way the conference pushes participants beyond the walls of theological education, with lectures, for example, on popular culture and an evening of conversation with a major scientist. The city of New Haven itself proves to be an interesting stimulus to learning.

Fellowship and reflection: The chaplains participating have nearly all praised the study conference as making a significant contribution to their "morale." In this respect, their experience is not noticeably different from that of civilian clergy, who also find their morale greatly stimulated by an opportunity to reflect, in an educational environment, upon priorities and goals in their work. One chaplain wrote: "I found the entire conference . . . a most stimulating intellectual experience. It is the kind of program through which a chaplain can find renewal."

The push to further study: Nearly

every chaplain has left the Center with a reading program to follow for some months following. The advantage of some free days in a university library, to examine a good many books and periodicals, in order to decide which ones to read, and in what order, so that he may plan to enrich his thinking in *depth* in a biblical or theological area, is supplemented with guidance and encouragement to concentrate on one or two areas of deficiency or need. As one chaplain said of his studies: "the challenge . . . (was) for me the most rewarding religious experience since graduating from seminary and being ordained."

THE Ecumenical Continuing Education Center at Yale, along with being broadly ecumenical in its administration and program, pushes no philosophical "line." Liberal and conservative people come side by side, each being helped to define his own study goals, and to make use of the libraries and other educational resources to accomplish them. A major objective of the Center, however, is to help religious leaders with communication relevant to our age, by confronting them with the challenges and questions raised by scientists in various university disciplines. There are specialized study conferences on "ministry studies," "new roles and ministries for women," "theology and sexuality," "theology and science: man's future," "community change and sensitivity," "case studies in ministry and renewal," "local issues in church union," and "theology and imagination: drama, film, and the arts." In each of these areas the participant is encouraged to discover what is happening in modern learning, to have his own thought and educational plans stimulated by the data and research of the scholars.

At the same time, the Center is committed to the institutional church and to the pastoral ministry, seeking to work for the renewal of present forms of the church, and defining a renewed church as one "where the laity are equipped for witness and service."

It is increasingly evident at the Center that every clergyman must prepare himself for this age of rapid change by a more disciplined program of study, and that more incentive and discipline are needed than most men find possible without special encouragement and guidance. An occasional visit to a seminary, or to the Ecumenical Continuing Education Center at Yale, can provide the occasion for new perspectives and directions, new incentives and motivation. Afterwards, reading programs, lectures on tapes, correspondence courses, and so forth, can be pursued to keep the process of learning alive. In the world of the next decade, the man—in any field—who does not actively work at continuing to learn will quickly become obsolete. A religious ministry that is not directed by a keen interest in learning will find only a small and mediocre place in a scientific-technological future where, according to Robert Theobald, "life will essentially *be* learning."

Calendars of courses or other information can be obtained from the Ecumenical Continuing Education Center, 363 St. Ronan Street, New Haven, Connecticut 06511. END

By Marlin O. Weber

Ideas on Showing Religious Films

ONE REALLY never knows how an idea starts or how one finally arrives at a point where one is willing to change an idea to a project. After some four months in this headquarters troop unit I changed an idea to the project of providing a religious message by means of religious films.

There is not a chapel on this small post in Germany. There are about one hundred and thirty E-5's and below. The nearest chapel is up a hill, one mile away.

My first plan was to show films during the noon hour. During the time I did this, twice, the mess hall opened at 1145 and there was not a formation at 1255 hours. This arrangement ended when the mess hall started serving at 1200 hours and a mandatory formation started at 1255. A local serious problem was the nearly complete lack of heat in the training room.

Showing religious films during noon hours is a workable project in many units. I would suggest twice a month on a regularly scheduled time and day. Never take it for granted that the men remember that you are going to show a film. Advertisement is always necessary. Plan and end your programs so as not to interfere with the men getting back to work.

Next, I tried showing films at night at 1830 and 1900 hours. This may or may not work for you. I was disappointed sometimes and satisfied at other times concerning attendance. I ran double and triple features and before Easter the 56-minute long film, *I Beheld His Glory*. It is hard to compete against the EM Club, movies, girl friends, etc.

These films were shown in our company training room. Even if your chapel is available, the training room still has certain advantages. It is usually convenient for the men. They can attend informally dressed, and smoke if they want. There are men who do not wish to go to the chapel who may attend the film programs.

MARLIN O. WEBER, chaplain's assistant, 3d Support Brigade, APO New York, N.Y. 09154

A project for the Chaplain's Assistant

Mandatory training in this unit is on Saturday mornings. The bulk of the usual training period is spent viewing training films. Training usually lasts from 0800 to 1000 hours or so. I have found that the time following training until 1100 hours is an excellent time for seeing religious films. The men cannot sign out nor do they want to go to their offices. It has also been possible to run them earlier. Many of the instructors have only enough material to last from 0800 to 0820 or so. Instead of a long break I would show the film I had. At 0900 hours the second class would start.

The important point, that should be stated, is that attendance is strictly voluntary.

It is wise to have your local commanding officer's permission and backing for your program. A new commanding officer was very surprised when he learned that thirty-three men had stayed to see the film, *Israel.*

I would advise never to add anything such as a prayer before or words of personal wisdom after. This is my advice but perhaps others can do so successfully.

In our headquarters company about thirty men attend make-up training the following Tuesday. I had hopes of showing films again to them. It was the judgment of the Chief of Staff that this extra half-hour would be an interference with the work load. Perhaps your situation might be different and you could also show the films to these men.

What films have been shown? As a Protestant I was familiar with Protestant made films. Now, I have previewed some Catholic films and have shown the Catholic made film, *The Third Devil,* and have the film, *The Vatican,* scheduled. I have shown the Jewish film mentioned earlier. Among others I have shown are:

Africa & Schweitzer
Through Gates of Splendor
Beyond a Doubt
Should I Marry Outside My Faith?
Christian Faith in a Confused World

You will need to cooperate with the Training NCO and 1st Sergeant. It is important for them to understand that the commanding officer approves of this program. The program can be ruined in many and varied ways. Be prepared and willing to help clean up the training room. Expect that sometimes at the last minute that everyone will be required to leave. Expect some disappointments.

I do not kid myself at all concerning the benefits of this project. I know that religious films do not take the place of attendance at religious services. To be positive I know these films have been useful as reminders. The Jewish men were especially pleased with the film, *Israel.* I know men have stayed who never go to services. I know they have been worthwhile.

Success will depend on your personal character, planning, advertisement, cooperation of the commanding officer, chaplains, 1st Sergeant, Training NCO, choice of films, and the men of your unit. END

By Gordon Chilvers

Archeology Can Improve Your Preaching

WHAT use do you make of archeology in your preaching? Would it make any difference to your sermons if the archeological discoveries of the nineteenth and twentieth centuries had not taken place?

Some preachers are surprised that archeology has anything to do with the preparation of sermons. True, it is the rare preacher who is likely to do any field work in archeology. Yet there is no preacher whose sermons would not at times be more interesting, informative, and accurate if he made good use of recent archeological discovery.

Any information is valuable that helps us improve our communication with those who hear us preach. Added knowledge from archeology is welcomed because it has helped our understanding and interpretation of the Bible.

How important is archeology's contribution to this understanding is stressed in these words by Charles F. Pfeiffer: "Our knowledge of the Bible has been revolutionized by modern archeological discovery. Today it is possible to study Biblical history and culture against the contemporary background in a way that was not possible prior to the modern era of archeological discovery."

How can these discoveries assist the preparing of our sermons? Most of our hearers will be unfamiliar with these discoveries, hence whatever we can tell them will be fresh to them. Whatever is fresh stimulates a person's interest and so increases his attention. This makes it easier for us to communicate with him.

The City of Ur

Archeological findings can help our preaching in specific ways. A bald statement in the Old Testament means much more to us when archeology has increased our knowledge of its background. At the call of God,

GORDON CHILVERS is a freelance writer, 23 Rowington Road, Norwich, England.

Abram left Ur of the Chaldees (Genesis 12:1). What is significant about Abram's leaving the city? Every year thousands of people leave their homes to improve their position and standard of living. He left the city for wanderings, often in a desert. All depends then on what sort of home Abram left. Was it an uncivilized village? If so, his leaving it could have been an advantage in itself.

Sir Leonard Woolley went to Ur in 1922 and between then and 1934 he spent his time digging to see what life was like about the time of Abram. He discovered that Ur was a splendid city with a population that has been estimated at more than one-half million when Abram lived there. J. Arthur Thomson says: "The royal tombs of Ur, dating to about 2,500 B.C., produced a collection of magnificent golden vessels which are still the delight and wonderment of the students of the ancient world. Ur was a town with a complex system of government and a well-developed system of commerce, one with writing in common use for the issue of receipts, the making of contracts, and many other purposes. There were town drains, streets, two-storied houses, a great temple tower (ziggurat), trade routes joining the town with other great towns to the north and the south." Various other evidences of a highly developed civilization included factories, workshops, and offices.

As Abram left such a prosperous, cultured city his answer of faith to God's call involved considerable sacrifice. Hence we begin to see more significance in his act of faith and also in the great promises of blessing God made to him.

When we read the Old Testament, we sometimes find an incident which puzzles us. When we are told what people did, our reaction is: How could they do it?

Jericho

We read that God commanded Joshua to make the men of war in Israel march around the city of Jericho once a day for six days (Joshua 6:3). At first sight that seems to be a long walk. A comparatively small city today has a diameter of three miles, giving a circumference of about ten miles. But that is not all. On the seventh day, the men had to walk around the city seven times. To walk ten miles a day for six days is a tremendous task. To walk seventy miles in a day would be almost impossible. Certainly this exercise would be no fitting prelude to taking a city. Also, Jericho was one of the principal cities of Canaan and had its own king.

Archeological discovery removes the difficulties we find in understanding the narrative. Jericho is one of the cities that has received considerable attention from archeologists in recent days, especially from Prof. J. Garstang and Miss Kathleen Kenyon. Their excavations have disclosed that at one period the walls surrounding the city were only about 750 yards in length. This information helps us to understand how the men could walk around the city seven times in a day. Even if they circled the city, 100 yards from the walls, their journey would only be about a half mile. To walk four to five miles in a day is not so difficult.

Unusual Words

When men translated the Bible, and especially the Old Testament, in earlier days, they found some un-

usual words. They did not know their precise meaning. Guided by its context, they gave the word the meaning which seemed most likely according to the best knowledge available to them. Archeology has helped us to understand more exactly what the writers of the Old Testament were saying.

One Hebrew word used in Genesis 2:6 puzzled the translators. It was something that watered the Garden of Eden. They translated it "mist." Recent discoveries have shown that in Sumerian, a language which is akin to Hebrew, the word is used for "river." This word admirably suits the context of the passage in Genesis. So archeology tells us it was a river that watered the Garden of Eden.

Translators may fail to grasp the significance of an action when they are guided by the context in translating an unusual word. When David stormed the fortress at Jerusalem he urged his men to smite the Jebusites. The translators required a man to get up the "gutter" or "watershaft." Archeologists tell us the word translated "gutter" is "typically Canaanite and the sense 'hook' has been handed down through Aramaic to modern Arabic. The hook in question was used to assist besiegers in scaling rampants" (W.F. Albright).

Sometimes the whole significance of an Old Testament statement depends on the translation of a particle, a word which has a different meaning in different contexts. Archeology has shown our translators exactly what happened in a recorded incident so enabling them to translate the word correctly.

Pharaoh Necho, King of Egypt, made a journey to the River Euphrates, a journey that was related to the King of Assyria (2 Kings 23:29). Exactly why Pharaoh went there depends on the translation of one of the words with variable significance. The translators thought Pharaoh was opposing the King of Assyria so they translated the word "by" as "against." Archeologists have now shown that according to the Babylonian Chronicle Pharaoh went up to help the Assyrian, so the word must be translated "alongside." Pharaoh fought as an ally with the Assyrian.

Strange Customs

Customs change from age to age from country to country. The way that people lived in the ancient Middle East is strange to us who live in the Twentieth Century Western World. We understand a historical statement better when we know the local customs prevailing at the time.

Abraham was concerned that he had no natural son to inherit his enormous wealth. He feared that at his death his possessions would go to Eliezer, his servant (Genesis 15:1-4). Certainly, this would not happen today. Adoption procedure outlined in the Nuzi Tablets explain local customs. A childless couple could adopt a favorite slave as a son who would inherit his adopted father's wealth. Should a natural son be born later, then he would have priority though the adopted son would have some rights safeguarded by law. We are not offended by the puzzling acts of Abraham, Isaac, or Jacob when we realize they were acting in line with local customs.

We are surprised to learn that Sarah's barrenness led her to suggest Abraham should have a son by her

maid, Hagar (Genesis 16:2). In Nuzi marriage contracts a childless wife was often required to provide her husband with a concubine who could become the mother of his children. The slave who had borne children to her master had certain rights including the man's being forbidden to sell her. Hence, Abraham was grieved when Sarah insisted on Abraham sending Hagar away after Isaac's birth. Abraham needed a divine injunction before he agreed to her suggestion (Genesis 21:12).

Most of us have been puzzled when we read God's command to Israel: "Thou shalt not seethe a kid in his mother's milk" (Exodus 23:19). We know neither why they should want to do it, or why it should be forbidden. Archeological finds in Ugarit enlighten us. Seething a kid in its mother's milk was a heathen rite practiced by the Canaanites. Men performed it to persuade the gods to give them rain for the parched soil of Canaan. The Israelites must trust God for rain; all idolatry was forbidden.

Historical Accounts

Often we get a better picture of an incident by hearing two sides of the story. Archeological discoveries can help us to see another person's view of an international event.

When Pharaoh Shishak of Egypt attacked Palestine five years after the death of Solomon, only Jerusalem is mentioned in Kings (I. 14:25-28) and walled cities of Judah in Chronicles (II. 12:2-12). From records found in Shishak in Egypt we learn that Israel also suffered severely in this campaign. A list of towns attacked in Israel including Megiddo is given on the walls of a partly ruined Temple in Karnak in Egypt.

Hezekiah was attacked by Sennacherib (2 Kings 18, 19). From the annals of Sennacherib we get interesting parallels and additional information to what is given in the Old Testament. "As to Hezekiah the Jew, he did not submit my yoke. I laid siege to forty-six of his strong cities, walled forts and to countless small villages in the vicinity and conquered them . . . Himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage . . . I reduced his country, but I still increased the tribute and the presents due to me as his overlord."

True, archeology will never attest the spiritual content of scripture, for spiritual matters are spiritually not scientifically discerned. Yet when the two meet, archeology shows scripture to be trustworthy. It is reliable on points of history and local custom. We can thus rightly infer that it is also reliable when it speaks of faith and on doctrine.

Archeological findings will continue to captivate the preacher's interest. For, as Charles F. Pfeiffer says, "the achievements of the past half-century have been so spectacular that the Bible student awaits with keen anticipation the discoveries of the next half-century."

Let us use in our sermons all the archeology we can learn. Great benefits will then accrue to our hearers as archeology makes our sermons more interesting. Men's faith will be strengthened as we show scripture to be historically trustworthy. Sermons will be clearer as archeology explains misunderstood words and actions, and reveals local customs. END

By Louis G. Alder

Training of Laymen for Ministry Through Ordinary Conversation

CAN A pastor, responsible for ministry to a community larger than his individual capacity to serve, utilize mature lay people by drawing upon and channeling their opportunities for helpful, ordinary conversation? [1]

This question and its implied proposition was tested by a group of military chaplains responsible for the ministry to specially-stressed personnel and dependents on a military base. Although the effort was made within the special context of the military chaplaincy, it is felt that the concepts and methods have relevance to civilian settings as well. This paper is a report on the effort which consisted of three two-hour sessions with fourteen couples selected from the constituents and communicants of the Protestant and Catholic Chapels of an Air Force Base of medium-size located within the continental United States.

BASIC PRESUMPTIONS

There were three basic presumptions upon which this effort was based. First, we presumed that there is a legitimate function of pastoral work, directed toward the reducing of the impact of stress, that can be described as "prevention." [2] We were especially sensitive to the needs and problems of youth (the single airman). We were also concerned about those marriages that were experiencing real difficulty by way of their exposure to stress. However, a studied decision was made to focus the experiment on less troubled and less transient members of the community (career personnel, nominated and invited by chaplains because they regarded them as "generally having some emotional energy to spare") with a view of utilizing their resources to reduce the impact of stress on those who are more transient and/or more troubled.

1. See pg. 60 for all note references.

The project reported here was completed while the writer was a Fellow in Pastoral Care and Counseling in the Division of Religion and Psychiatry, The Menninger Foundation

The second presumption was an awareness of the importance of ordinary conversations as a resource in this ministry to prevention. We presumed that many laymen were already involved in "coffee-cup" and "flight-line" conversations, that these conversations offer a potential for strength against stress, and that those laymen who are themselves free from significantly limiting conflicts would be able to use such conversational opportunities helpfully.

Further, we presumed that it would be possible—given the familiar character of the matters involved—to motivate a group of specially selected lay people to reflect upon their conversational opportunities and to improve their helpfulness in using them. We were most anxious to avoid enlisting lay people in some *new* skill technique—i.e., we were not interested in making them more skilled counselors or pastoral aides; our intention was to confirm them in the variety of their present identities and to aid them to use the opportunities occurring within such identities more effectively. The concept of purposeful and helpful conversation seemed to allow such an effort.

In order to utilize this method with the given population it was necessary for those planning the sessions to formulate some of the *typical conversational opportunities*. Seven of these situations were written as the scripts for informal role-playing. Four of them were used (because of the limitation of time) in the third and last session to confirm ideas presented to the participants in the first sessions. In the following section, these scripts and a report on the role-playing situations as they were experienced by the training group are set forth in order to portray the kinds of situations which were the focus of the series and in order to convey some sense of the playful, yet purposeful, tone of the entire effort. A later section of this paper will flashback to the two preliminary training sessions and will report on the ideas presented to the group in anticipation of the last role-playing session. A final section attempts some interpretation and comment on the entire procedure.

TESTING IT OUT

The demonstrated potential of lay people for this ministry was clearly seen in the role-playing session. This technique was used to help the participants integrate the principles of helpful communication and the concept of a caring ministry of prevention into their own identity. Here they "tried out" their own sensitivity to both verbal and non-

verbal cues from others that signaled significant changes in styles of functioning. Here they applied what they had learned about the kind of conversation that helps weld together feelings and realities and that helps give people some sense of where they are in relationship to where they have been and where they are going. The following examples illustrate the maturity of the participants and the way they were able to use this session.

The Neglected Wife

Betty Blue and Ima Friend (the helper, played by the wife of one of the noncommissioned officers) are at White Lakes Shopping Center in Capitol City. They stop for a coke break at Walgreen's. Ordinarily, Betty is very conservative and buys only those things she needs. Today, Mrs. Friend notices a change in her shopping behavior. She is "quicker on the draw" with the credit card and seems much more extravagant than Ima has seen her to be before.

Betty Blue has a secret agenda not known to Ima. Her husband, Sergeant Blue, has his eyes on a promotion. He is trying hard to raise his skill level and to do this, he has immersed himself in studying Air Force manuals. He seems to have less time for her and the children. When he is home, he is studying. Not only that, things are extra busy at work and he spends many late hours on the job. Betty's lead line starting the conversation is, "You know, Ima. I think I will get that new sport outfit after all."

The woman who played Ima skillfully and non-intrusively noted the change in Betty and wondered with her about what was going on. She did an excellent job of responding to the feelings of deprivation and neglect that came through in Betty's conversation. She recognized these feelings and supported Betty. At the same time, she held up reality by helping Betty see that going into debt was no solution to the problem. Betty tried to push her into advice-giving, but Ima resisted this. She did, however, get trapped into agreeing to care for the Blue's children while Betty entertained her husband with a candlelight dinner. Discussion which followed the role-playing noted the calm, common-sense approach that Ima took as she recognized and supported feelings and at the same time was true to realities. The trap into which she walked was a reminder of the "boundaries" and "limits" that must be established in a helping relationship.

Re-entry into Family

The second role-play focused on the problem of "re-entry" felt by some husbands after they return home from overseas assignments. Family separation always poses certain stress conditions and one of them

has to do with questions of dependence and independence. The balance here can be shifted by separation that requires the wife to assume more and more a leadership role in the management of the household.

Sergeant T. D. Wyer works under the supervision of Sergeant N. C. O'Charge (the helper in this role-play situation). Sergeant Wyer is sometimes grumpy when he first comes to work, but, after two or three cups of coffee, he is usually a fairly genial guy. Not this morning! Two lower-ranking enlisted men have crossed his path, much to their regret. He is now ventilating on the colossal stupidity of assigning such misfits as these to work in a technical field.

Sgt. Wyer's secret agenda has to do with his return from temporary duty for six months in lower Slobbovia. He has been back two weeks. The family system closed up while he was gone. He had always been pretty possessive and domineering and his wife had been quite dependent. Now, she has become adept at running things without his help. She took over the finances while he was gone and is actually doing a better job than he did. He has found it difficult to break back into the role he knew and understood as husband and father. His lead line (as he ventilates about the misfits who are working in the section), "I swear they must make assignments by throwing darts at a board, or pinning tails on a donkey. But why do they have to pin them on me?"

In this situation, Sergeant O'Charge, the helper, was played by a man whose approach was typical of the moralistic, preaching, advice-giving stance that does more harm than good. The dialogue became almost argumentative, with Sgt. O'Charge beating Wyer over the head with the fact that his wife is doing a good job and that he should be proud of her. He pointed out that there are many men whose wives get them into terrible messes while they are gone by running up bills the husband cannot pay.

The critical response from the group as they called the helper to task for his moralistic preaching stance and the immediate replaying of the situation from a *different* stance formed the basis of an extremely important and helpful teaching point. In the replay there was no emphasis on reality but a heavy support of feelings. It became typical of those kinds of conversations between men at a bar or wives over a cup of coffee that only undergird bitterness and enhances tension. The "teaching" point was that the purely "feeling" approach has not helped or come off any better than the purely "reality" approach. The two role-plays and the discussion that went with them underscored the necessity of weaving feelings and facts together as an essential part of the same cord.

The Rank-Conscious Wife

Mrs. Karla Climber and her friend, Mary (the helper), are members of the Officer's Wives Club. Karla has always had a real interest in community affairs and has been active in projects sponsored by the Wives Club and the Women of the Chapel. Mary is therefore quite surprised to hear her say, as they are making drapes for the local orphanage, "Mary, I don't mind working on these community projects, if others do their part. But they don't! And it seems to me that they don't recognize all the time and effort and sacrifice put out by us who do our part."

Karla, too, has a secret agenda. Her husband is a high-ranking officer and is in the zone for promotion. Much of Karla's emotional investment is in her husband's rank. It adds to her prestige in the Wives Club and in the community. The list of those promoted to full colonel has just been announced. Her husband didn't make it. Some, however, who had not been in grade as long, were selected because of their outstanding performance. Karla feels that her husband's service and achievements are not being recognized.

Mary, the helper, was played by an officer's wife who suffered from stage fright but who, in spite of her fear, did an excellent job and carefully tried to apply the principles of helpful conversation to the situation. She showed remarkable sensitivity and was properly commended by the group for the way she handled the session. For teaching purposes, it was replayed, this time as a conversation between Lieutenant Colonel Climber and Karla. It was demonstrated that Karla had invested a lot of emotional energy in this promotion. She now suspects that Mrs. X knew about the promotion list that afternoon. She had called Mrs. X asking her to work the next day at the Wives Club. Mrs. X had been abrupt and almost insulting. Karla's anger at her husband for not making the promotion list was expressed in her irritation about things he was supposed to take care of around the house. These things had *broken down*. It was clear that the husband was taking a long range view of the situation and waiting until "next time." It was equally clear that this was more difficult for the wife and that she needed help with her feelings about it.

The Over-extended, Young, Married Enlisted Man

Airman Moon Lighter is holding down two jobs. He is married. They have two children. His wife is working. It is still hard to make ends meet. They have over-extended their financial resources through unwise spending and use of credit. If he could swing that next promotion coming up, it would take some pressure off and his wife could quit her job or he could give up that night-time job at the service station. His proficiency

reports have been average to good, but he knows that there is a lot of competition for promotion. His supervisor (the helper in this instance) notices that during the last few days, Moon is getting increasingly tense and nervous. There is no secret agenda—no lead line. The supervisor intervenes on the basis of observed behavior.

The supervisor (helper) was played by a young officer. He happened to be a legal assistance officer and was thus familiar with financial problems brought to him by people similar to Airman Lighter. Our time was almost gone and there was little time for evaluation. That this particular conversation hit home was evidenced by one man's comment that he had a situation in his section that was identical in every respect to the one described.

There were three other role-play situations prepared, but we did not have time to cover them. Two of these were descriptive of more pathological dysfunction resulting from stress and were examples of the kind of behavior that would require some thinking together about more professional help than the layman would likely be able to give. They were situations where the helper would need to assist the individual in his awareness than he was using unusually large clubs with which to handle his problem and then assist him in his thinking about getting help.

The success of the role-play, of course, did not just happen. The introduction of this paper has alluded to some of the planning concepts (by way of presumptions) and to the fact that the purpose of role-play was to enable the participants to integrate instructional materials into their own identities as helpful conversationalists. It would be appropriate, here, to explain in more detail those planning concepts and that instructional approach.

ORGANIZING FOR ACTION

In our planning for the workshop, we decided to have an equal number of Catholic and Protestant couples. We believed that the practical help of ministering to each other need not be confined to "pockets" of the community. It can cross denominational lines. We also had representation from officer and enlisted ranks and from Negroes and whites.

It was decided that participants would be present on an "invitation only" basis. The approach would be directed and selective. Emphasis would be on prevention rather than on cure and the workshop would be directed toward those who could reasonably be expected to participate in a preventive ministry to others. The rule of the thumb for selection of participants would require that they be career military couples who had been relatively successful in dealing with the stresses to which theirs

and other marriages in the military are vulnerable. They would be people who had enough strength to share with others. They would be selected by military chaplains who knew them well enough to know they met the criteria.

The group would be small, no more than fourteen couples. Thus, our goal shaped up as a small, heterogenous group of Air Force (career) couples whose representation crossed racial, rank, and religious lines, and who had demonstrated by their strength, maturity, and responsibility in their own marriages that they had something to share with the community.

It was believed that the training should be organized in a manner that would provide information, integration of material and testing out. Our approach to this training goal was to organize the workshop with emphasis on lecture-discussion periods, small groups and a role-play session. The lecture-discussion session presented the material and provided opportunity for initial response through questions and answers. It contained specific information about the role of lay people in the reduction of the impact of stress and the use of ordinary methods of conversation in this preventive ministry.

The work group followed the lecture and provided opportunity for deeper response, reflection on the basis of shared experience, assimilation and integration. Work groups were small. The larger group was divided into three small groups for this purpose. The first two (two hour) sessions were equally divided between lecture-discussion periods and small work groups. The last two-hour session was a role-playing session which gave the participants an opportunity to *try it on for size*.

INSTRUCTIONAL MATERIAL

The First Session

In the first session, the basic strategy and purpose was defined. "The attempt, therefore, in these three sessions could be condensed into one single, simple sentence: To aid a group of people who are part of the base community to use the ordinary opportunities they have for conversation and sharing to help other people relieve some of the pressures that they experience in their married life." The group was reminded of the *coffee-cup* and *flight-line* conversations in which they were already engaged. They were told that they would not be made "counselors" or "experts," nor were they invited because we were sure their marriages were the highest examples of marital bliss this side of paradise, but they were invited because we believed they had something to offer their community through these ordinary methods of conversation.

To help the participants understand their role in helping reduce the

impact of stress in marriages within the community, the material presented in the first session held up the model of primary, secondary, and tertiary preventive medicine—and applied that model to their ministry.[3] They were told, "The primary problems that affect people, the kind of problems that we hope to get you all involved in, are the diseases or disorders that are most properly called non-infectious but stress disorders. They are the kind of disorders that result from people being exposed, not to bacteria or to viruses or to parasitical organism but to stress—to the pain of pushing more load than the ordinary, adaptive capacities of people can carry."

Primary prevention was defined as "the increasing of resistance and increasing of the strength of coping, managing, adapting to the predictable stresses of life." Secondary prevention was explained as "a measure taken to reduce the effect of exposure to stress while increasing the capacity to cope and therefore shorten the duration of any incapacity or minimize the effect of any stress." Tertiary prevention is "any measure, however complex, that minimizes the likelihood of a recurrence and reduces the aftereffects of the disorder." These were illustrated with examples from everyday married life. It was suggested that group members, in dealing with such problems as intimacy and distance, dependence and independence, and male and female roles, have been engaged all along in the use of ordinary measures of exchange and interaction within their own families in preventing such disorders in their marriages.

Questions during this period revealed some confusion about the model of prevention and about their own role in this kind of ministry. One member asked for clarification between secondary and tertiary prevention. The difference was illustrated by contrasting behavior which is characterized by griping and blowing off steam about the sad state of financial affairs via behavior which is characterized by such pathological conduct as the wife spending $500 from the savings account on new clothes and the husband responding by buying a new car, when neither action can be justified or afforded.

There was concern from one group leader lest he should be required to direct group members to "expose" themselves in some way. In answer to this, it was said that this is not a "sensitivity" type group experience. However, they were being asked to reflect on the strategy that had been outlined from the perspective of their own experience. There was some anxiety from some of the group members about whether they could perform this ministry without being "intrusive" and "busy-bodies." In answer, emphasis was placed on the importance of recognizing behavioral cues that something is going on with a person and being aware

that people often ask in a covert way for some kind of response from those they meet in an ordinary course of affairs.[4] It is not intrusive to recognize that someone who usually joins the morning coffee group has alienated or separated herself for a long period of time and to respond by saying, "You know, something must be going on. You haven't been over for some time." It is not meddling to note the difference in the behavior of a man who comes to work and whose plateau of functioning is significantly different and to say, "Hey, Mac, so what's different with you this morning?" They were told, "The starting point is your undemanding, unadvice-giving recognition that things are different." After the lecture, the group of participants divided into three sub-groups led by chaplains to respond and react to the material in accordance with their own experiences.

The Second Session

Emphasis here was placed on the tactic of intelligent, meaningful conversation. Six principles of helpful conversation were defined and illustrated with examples of how they can be used in dealing with people who are experiencing stress.

The first principle is that the big thing is feelings. People say, in a way that arouses the helper's attention, "Things have changed for me ever since X happened." "X" may be a change of promotion, a change associated with orders, a change associated with a shifting task in one's job, a change associated with a move from place to place, or a change associated with a loss by death, separation, or divorce of someone quite precious to the individual. Intelligent conversation, the kind of conversation that helps people cope with the stresses of their life, will focus, first of all, on *the way they feel about this change.* Typical responses, true to this principle, might well be, "It sounds as though you have feelings about that." "It sounds to me as though that sort of gets to you." "You feel pretty strongly about this."

The second principle of intelligent, helping conversation brings together feeling and facts or realities. *Attention to feelings must support the facts and realities people confront.* A clear example of the necessity of this kind of approach is the handling of money.

Money is a media of expression which says "I want." Unless, however, it is reality-oriented as well as feeling-oriented, disaster can result. Tactically, the approach here, and in similar situations, is to alternate between and (balance) responses that recognize feeling and responses that zero in on the realities of the situation. This will not solve all the problems of the world. There are some people whose feelings are so inordinate and so pressured that conversational methods are not going

to touch them; especially in the problems of finance. For the majority of people, however, the conversational method that allows them to express this intertwined, invariable human situation of having feelings about things and yet having to accept the facts out of which they come will aid them to cope with this area of stress.

The third principle focuses on the specific character of feelings. "These feelings, strangely enough and despite the apparent meaning of the facts, are usually conflicted and contradictory." We can express these contradictory feelings about less significant issues, but we find it difficult to do so about the more important ones. These conflicted emotions may be felt about loss, or they may be felt about people with whom one has a deep and meaningful relationship.

It comes as a shocking surprise, sometimes, to people who are unsupported in the contrariness of their feeling, to discover the intensity of the contrary emotions which they have, about even those things in which they are the most deeply involved. Helpful conversation, then, allows people to experience in the ordinary things of life, the conflict and the contrariness of their feelings about the important things that are theirs and are themselves and are what they do.

The fourth principle of helpful conversation requires some attention to the place of that conversation and of the experience of the person being helped in the context of time. "Conversation with some meaning always occurs at some specific moment in time, a moment that has a *before* and an *after*. In other words, what is the peculiar, present reality or shift of facts that evoke this sense of being pressured? "I gather that it wasn't always like this" is a response true to this principle. It helps people who are pressured about the moment to think about the future by allowing them to talk about the past in light of the present. It helps them think about where they are in relationship to where they have been and where they are going.

The last two principles had to do with limitations. The fifth principle declares that to talk with someone is to create a relationship. This relationship is often, but does not need to be, open-ended. You may need to put certain boundaries on that relationship. "Time" is such a boundary. The needs of the present are such boundaries. "Yes, I can talk. I can hear. But I don't have to commit myself to you for eternity, or commit myself to you as though this is an open door for any kind of demands at any time under any circumstance."

The sixth principle simply states that sometimes talking with friends is not enough. There is behavior that moves away from normal coping defenses and begins to use unusually large clubs with which to beat

problems on the head.[5] Exaggerated talking, sullen refusal, conspicuous rebellion against reasonable expectations, projections of feelings onto others and the polarization of the world into the good and the bad, i.e., those for me and those against me, were cited as examples of this. The response true to this principle would be to help those people, who seem to be aware of what they are doing, clarify that they are in fact using these very large clubs and that they need more pointed, often professional help.

POSSIBILITIES FOR PASTORAL WORK

Every community has many marriages that are experiencing stress and some that are responding in a dysfunctional manner. The military is a unique setting.

However, problems attendant on a mobile society, problems of family separation, problems of intimacy and distance, problems of masculine and feminine roles, financial problems faced by young marrieds and problems of establishing functioning styles of communication are not the exclusive property of military marriages.

By the same token, every community has indigenous resources. There are people whose marriages are strong. They have developed ways of handling stress. In their own ways, they have worked out some solutions to the above problems. Their strengths, their resources, and their experiences should be made available to others in the community.

Many of these people are already involved, for better or for worse, in this kind of lay ministry. After the first role-play session, the woman who played the part of the helper was asked how she felt in that role. She responded, "Quite naturally. Something like this is always coming up." The rationale behind the use of lay people in this ministry is that they are already involved in it. Tillich reminds us that "care is universally human. No one can take care of himself in every respect. No one can even speak to himself without having been spoken to by others."[6] Everyone is in some sense a helper, a healer, a pastor.

The exciting possibility is that this already existing involvement can be drawn upon and the resources of mature lay people can be used to help strengthen the marriages of others. The possibility of such an approach is not really a new idea. Some Catholic pre-Cana guidance features an instructive recording played for an engaged couple, followed by a discussion of the recording in a conference between the engaged couple and a mature married couple. The theory here seems to be that older peers have a contribution that will undergird the ministry of the priest—and might well be heard more clearly than would be a lecture from the clergyman.

The model of pre-Cana not only raises the possibility of using mature lay people; it also suggests at least one way they can be used effectively. The use of trained people in the ordinary "apostolate" of conversation is the basic concept of this approach. However, instructional uses of their resources are certainly possible and the pastor should be alert to these possibilities. He could well use them in workshops and conferences aimed at pre-marital, marital, and family emphases.

In summary, there are some practical suggestions that should be considered in planning for a training program. These suggestions grow out of what we tried to do and an attempt to look critically at that effort.

1. The training group should be small.

2. There should be good representation from different sub-groups within the community.

3. Participation should be by invitation only.

4. There should be instruction about marriage itself—its stresses, its ideals, its realities. This will require another session.

5. Material illustrating the *role* of lay personnel in the reduction of the impact of stress in marriages will need to be as concrete as possible.

6. Small groups are extremely helpful in enabling the people to respond to the material on the basis of personal experience.

7. Role-play should be emphasized to give participants a "feel" for their role and to help them make this role their own.

8. There should be an evaluation session approximately two months after the training session.

9. The training program should be repeated periodically in order to maintain an adequate reserve of trained personnel.

CONCLUSION

Two weeks after our training session, one of the participants related an incident in which he had been able to effectively use the principles of helpful conversation in a "coffee-cup" apostolate. He was thrilled and excited—and we were gratified. This was what it was all about.

Written evaluation report forms and the formal report session provided positive response. In almost every instance, participants reported specific occasions in which the resources provided by the training had been put to use. They also reported a shift in their style of relating to people. They generally agreed that they were more sensitive to the needs of others, more confident about their role in ministering and more aware of what they were doing and why they were doing it. One participant described a thorny problem in which she and other members of the group were involved and in which there was a change in behavior and a

significant reduction of stress through their ministry in helpful conversation. Other members reported less dramatic but equally significant use of themselves in the course of their day by day contacts with people experiencing stress. The most repeated comment was "Because of this training, we are no longer afraid to get involved."

NOTES

[1] See *The Art of Pastoral Conversation* by Heije Faber and Ebel Vander Schoot. Abingdon Press. 1965.

[2] See "Epidemiology and Prevention" by Thomas Klink in *Journal of Pastoral Care*, Vol 21. See also "Coping Devices of Everyday Living" by Karl A. Menninger in *The Vital Balance*, Chapter 7. Viking Press. N.Y.

[3] See *Principles of Preventive Psychiatry* by Gerald Caplan. Basic Books, Inc., Publishers. New York. 1964. Chapters II, III, IV, V.

[4] See *Depth Perspective in Pastoral Work* by Thomas W. Klink. Prentice-Hall, Inc. Englewood Cliffs, N.J. pp. 20-24 for discussion of "listening in depth to nonverbal communication."

[5] See Karl A. Menninger. *op. cit.*

[6] "The Theology of Pastoral Care" by Paul Tillich. *Pastoral Psychology*. Oct '59. Vol X. No. 97. p. 21.

BIBLIOGRAPHY

1. *Principles of Preventive Psychiatry* by Gerald Caplan. Basic Books, Inc. New York, N.Y. 1964

2. *The Art of Pastoral Conversation* by Heije Faber and Ebel Vander Schoot. Abingdon Press. 1965.

3. *Depth Perspectives in Pastoral Work* by Thomas W. Klink. Prentice-Hall, Inc. Englewood Cliffs, N.J. 1965

4. "Epidemiology and Prevention" by Thomas W. Klink in *Journal of Pastoral Care*. Volume 21.

5. *The Vital Balance* by Karl A. Menninger. Viking Press. New York.

6. "The Theology of Pastoral Care" by Paul Tillich in *Pastoral Psychology*. Oct. '59', Vol X No. 97.

The Song That Saved a Life

Edgar F. Wright

"HOW'D you boys like to hear about a real battle?"

The gray-haired man was sitting on a bench in Torrington Square Gardens, watching our noisy combat with an amused grin. Mark and I had made shiny armor of sheets of tin, tied to our chests and backs. Tin pots, which we had sneaked from the kitchen, were our helmets. We were beating each other with rubber-padded maces.

"You're Americans, aren't you?" the man asked.

We admitted we were, and that we were both visitors to London.

"I was a soldier many years ago, in the Civil War," he told us. "I was a bit older than you boys, but still a kid."

We sat on the bench beside him, our juvenile warfare forgotten; our mouths agape, as he related vivid stories of Bull Run, Cold Harbor, Antietam, Fredericksburg. "Ah, Fredericksburg," he said, and he drew a deep breath. "That's where I almost met my Maker, boys."

My spine tingled as he told of his night on lonely sentry duty.

"It was awful dark that night—no moon nor stars," he said. "There was frost in the air, and my clothes weren't very warm. I shivered, partly because I was cold and partly because I was scared. I don't mind admitting it. I was just a scared kid." He paused for a few moments. "My post," he continued, "was far in advance of the Union lines. It was in the corner of a field where two rail fences met."

He said he had been instructed to watch a patch of woods a couple of hundred yards away. He had been told to make no movement, and as he crouched behind the fence with his arms wrapped tightly around his rifle and across his chest, he grew colder

and lonelier every minute.

"I watched that woods," he said. 'I fancied I could see forms moving among the trees. But I couldn't be certain. I had been told not to fire unless I was sure it was a man. I didn't dare take my eyes off the woods. Finally, I could stand the silence no longer. I felt a sense of impending doom. I began to sing. I sang, 'Nearer My God to Thee.' Not very loud, but it brought a great sense of comfort. I felt much better, but I was mighty glad when I was relieved of duty at midnight."

HE paused, and I looked at him. I guess he read the disappointment on my face. It was not the thrilling conclusion I had expected.

"I haven't finished," he said with an understanding grin. "The important part is yet to come. You want to know how I almost met my Maker."

I nodded. Mark and I drew closer.

He stroked his clean-shaven chin. "It was at an annual Encampment many years later," he continued. "A meeting of the G.A.R. (Grand Army of the Republic). But this year we invited our Confederate brethren. Many of them joined us. There we sat—the Blue and the Gray finally together.

"Well, boys, I told that story of the night before Fredericksburg. When I came to the part about my singing the hymn, a man in Confederate Gray jumped up, rushed across the room, and threw his arms around me. 'Thank God!' he cried. 'I heard you singing that night. I wasn't twenty paces away from you.' He could hardly speak, he was so choked up. 'I was on scouting duty,' he went on to tell me. 'I crept out of those woods you were watching, and was almost up to the fence when I saw your head between the rails. I raised my rifle. I had a perfect bead on you. My finger was tightening on the trigger—and then— you began to sing 'Nearer My God to Thee.' My God! Man. I almost cried out. I couldn't shoot. Your voice quavered, but you were singing that grand old hymn. I uncocked my rifle, and wormed my way back into the woods. I never told anybody about it until now.'"

For a long time we sat on the bench beside the gray-haired man. Neither Mark nor I asked him for any more stories. He wrote his name in a firm flourishing hand in my autograph book. I remember his pen was filled with green ink.

His name was W. C. Mercier. It was many, many years ago, but my memory of his story is as vivid as was the ink. END

FROM THE FILES

Christian Frederick Schwartz, a Danish Lutheran, was perhaps the greatest of all missionaries to serve in India. His uninterrupted labors spanned the period from 1750 to 1798, during part of which he also gave distinguished service as a chaplain to British troops and was an emissary on important peace missions.

Ermanno Rostan, a leading clergyman in the Waldensian Church of Italy, served as the only Protestant chaplain in the Italian Army from 1940-1943.

USARV CHAPLAIN'S CONFERENCE

BG L. B. Jones, USARV Chief of Staff, welcomed 40 chaplains attending the USARV Supervisory Chaplain's Training Conference last October 28. During the conference, they discussed policy, plans, and programs for the Army's religious services in Vietnam, and shared their methods of operation with each other. Also participating was Chaplain (COL) Gerhardt W. Hyatt, MACV Command Chaplain, and Chaplain (COL) Gerard J. Gefell, USARV Staff Chaplain, host.

Attending were—Kneeling, L-R: **Robert J. Wood; Joseph G. Gefell; Richard C. Bell; Gerard J. Gefell; Gerhardt W. Hyatt; Clayton E. Day; Edward M. Luettgen.**

Grouped in back: **Donald R. Sather; John E. Stevey; Jack Ostrovsky; Clifford T. Weather; Horace Sams, Jr.; Vaughn F. Leaming; Floyd L. Heckard; Edgar A. Raynis; Edward J. Christoph; Duncan C. Stewart; Francis J. Dolan; Donald B. Hasten; Denny B. Williams; Wendell Wright; Paul F. Garrity; Charles I. Fay; Charles H. S. McCloy; John O. Blom; Martin W. Heinecke; Victor J. Lustig; Calvin G. Causey; Richard Combs; Harry G. Campbell, Jr.; Charles L. Burgreen; Elwyn G. Edwards; Willis W. Wessman; Arthur Isbell; Alvin W. Campbell; Sterling Long; Joe M. Ellison; Dean A. Morey; William J. Devanny.**

U.S. ARMY TRAINING CENTER, FORT BRAGG, N.C. held a sunrise service in the open air theater. LTC William A. Martin, 82d Airborne Division Chaplain, delivered the sermon and the Division Band provided the music for the thousands of early morning worshippers.

Easter at Military Bases

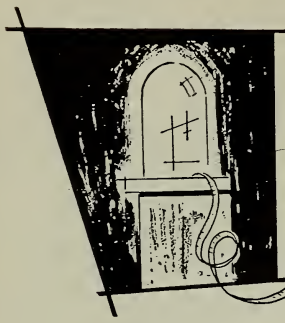
FORT BENJAMIN HARRISON, IND. held their sunrise service in open space. COL Cauthion L. Boyd, Post Chaplain, Fort Harrison, conducted the service while members of the 74th U.S. Army Band provided the music commemorating the resurrection of Christ.

FORT GEORGE G. MEADE, MD. Men of the 42d Transportation Battalion, part of the Special Troops Regiment, enter the 26th Street Chapel with men of the 13th Engineering Company, and Army Field Band, for special service during Holy Week. Chaplain (CPT) Hugh J. Bickley, 26th Street Chapel, gave the message.

Upper left: Dr. A. Ray Appelquist, executive secretary of The General Commission, was guest speaker at the 41st annual Easter Sunrise Service, Fort Story, Va.

Upper right: Chaplain (MAJ) Kenneth L. Blunt, was project officer for service held at Cape Henry Memorial Cross. More than 4,000 persons attended the colorful service. (See back cover.)

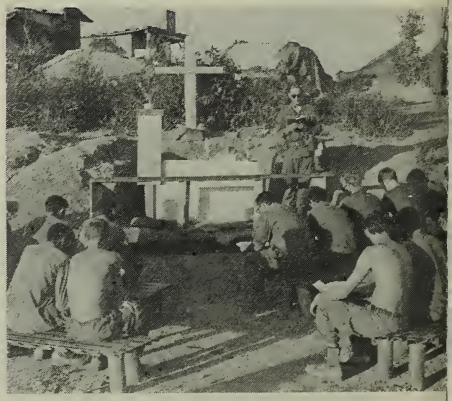
FORT BENNING, GA. ARMY TRAINING CENTER. *Left:* BG Ned R. Graves, Deputy Chief of Army Chaplains, preached at the Sunrise Service where Chaplain (LTC) James R. Barnett, ATC Chaplain, and COL Herbert E. Wolff, commanding officer, were the hosts. *Below:* Over 2,000 trainees gathered to worship together at the Fort Benning Sunrise Service.



NEWS ROUNDUP

First Air Cavalry at Worship

Right: One of the men entering the Chapel of the 1st Brigade, 1st Air Cavalry Division, near Quang Tri where interdenominational services are held. *Lower left:* Chaplain (CPT) Duaine Crick holding a communion service. *Lower right:* Chaplain (CPT) Walter R. Waddle leads a worship service on Worldwide Communion Sunday for the men of the 5th Battalion, 7th Cavalry, out in the field.



Above left: MAJ Harry L. Wise, Jr., executive officer of 90th Replacement Battalion, rings a chapel bell made by the men of the 378th Maintenance Spt Co from salvage parts of a 2½ ton truck . . . two truck wheels make the bell . . . clapper was made from scrap metal . . . hanger was part of a bumper. Men of the 90th built the enclosing tower in front of the chapel. *Above right:* At various times there have been brothers serving on active duty as chaplains. Here the O'Connor brothers (Lutheran Church-Missouri Synod) met at Dong Ha. John A. (left) is with the Army; James, Navy. On pages 63 and 68, the Gefell brothers, Gerard J. and Joseph G. (Roman Catholic), appear in group pictures. In World War II, Edwin and Gerhart Leverenz (Lutheran) served at the same time. If there are others you may know about, please let us know.

Below: First ecumenical service in Lahr, Ger., conducted by Canadians in which 750 Canadian armed forces personnel and their families attended. Participants, L-R: MAJ H. Cox; MAJ L. Charlebois; LTC J. Bracher; LTC R. Arsenault; CPT O. MacLean; MAJ A. Macdonald. Hon. Leo Cadieux, Canadian Defense Minister, spoke.

Chaplain (MAJ) George W. Lassett leads hymn-singing for men of 336th Ordnance Battalion, 1st Logistical Command, Da Nang. This is his third tour in the armed forces. Back in Arkansas, he is a minister, cattleman, and history professor.

Senior chaplains of the Vietnamese armed forces were guests of the USARV Staff Chaplain, Long Binh, for an introduction to the U.S. Army chaplain program in Vietnam. *L-R:* Chaplains (COL) Thich Tam Giac; COL Joseph Gefell; MAJ Duong Ky; COL Gerard J. Gefell: LTC Nguyen Van Long; LTC William Devanny; MAJ Cao Duc Thuan.

Philip R. Schwab (center) was the speaker at World Community Day services at Carlisle Barracks, Pa. He is a member of the Agency for International Development, and graduated from the Army War College in 1968. Mrs. Paul W. Trimmer (left) and Mrs. Ted R. Roth (right) discuss with him some of the points made in his talk.

Chaplain (COL) Charles J. Murphy, USARYIS Staff Chaplain, receives the Legion of Merit from GEN Ralph B. Haines, Jr., Commander in Chief, USARPAC.

Chaplain (COL) Charles J. Murphy presents check for $820.27 to The Most Rev. Felix Ley for Christ the King School. Funds were from USARYIS Catholic Chaplain's Fund for charities. Sister Tolentine and Sister Emile of the school look on.

A group of Protestant chaplains attending a tri-service Chaplains Retreat at the Sams Hotel in Tokyo. Retreat leader was Dr. J. Daniel Joyce (3rd from right in front), Dean, the Graduate Seminary, Phillips University, Enid, Okla.

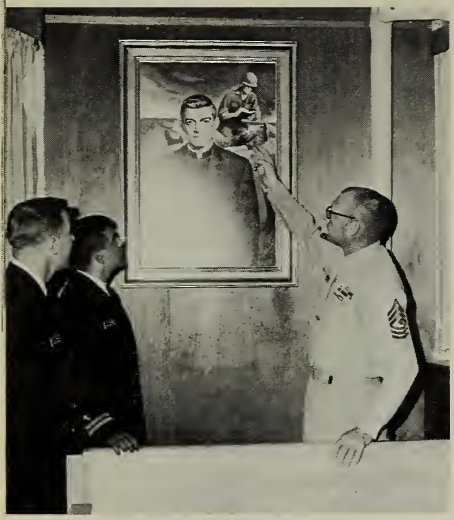
COL Robert B. Nett, Chief, U.S. Army Reserve Affairs, Europe, (left) received the General Commission Certificate of Appreciation from Dr. William R. Vivrett, Director of Chaplaincy Services for the Christian Church, and GCC Executive Committee member. COL Nett has been a leader in religious welfare for personnel during his 27 years in the U.S. Army.

Chaplain (MG) Francis L. Sampson, Chief of Army Chaplains, performs mass for trainees at the Army Training Center, Fort Benning, Ga. *Right:* Chaplain Louis M. Dykowski; COL Herbert E. Wolff, commanding officer, is in the left background.

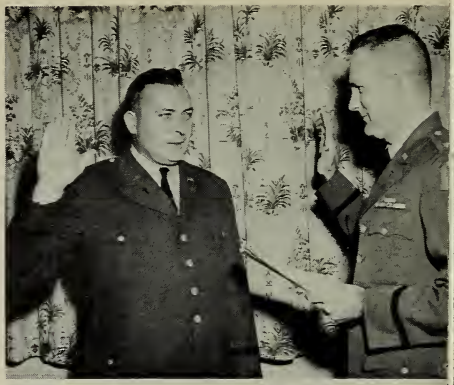
Chaplains attending the Sixth Annual Command Chaplain Training Conference for the U.S. Army Materiel Command, which was held at the Christian Brothers Retreat House. Among those present were MG Clarence J. Lang, Chief of Staff, Materiel Command; Chaplain (MG) Francis L. Sampson, Chief of Army Chaplains; Chaplain (COL) Lee A. Cousin, Staff Chaplain, USAMC; Chaplain (BG) Ned R. Graves, Deputy Chief of Army Chaplains; Chaplain (LTC) James V. Coleman, Deputy Staff Chaplain, USAMC; Chaplain (LTC) Homer G. Benton, Asst. Staff Chaplain, USAMC.

ANNUAL CLERGY DAY AT ANDREWS AFB, MD. *Upper left, L-R:* COL Arthur C. Rush, Vice-commander, HQ Command, USAF, Bolling AFB; BG Richard A. Knoblock, Commander, 1001 Composite Wing, Andrews, Archbishop Luigi Raimondi, Apostolic Delegate, Washington; Chaplain, COL, Frank H. Noll, Base Chaplain, Andrews. *Upper right, L-R:* Mrs. Lois Steffenson, hostess; LCDR Robert J. Paciocco, CHC, Naval Air Facility, Andrews; Rev. Harold G. Johnson, Bellis Methodist Church; Chaplain, LTC, Frederick D. Sundloff, Andrews.

All chaplains stationed on Okinawa and their ladies had an evening of fun, food, and fellowship in the Lutheran Service Center. *Among those present, below, left:* John Condit (Roman Catholic), Navy; Ray Helman (Jewish) Air Force; James Girdley (Protestant) Air Force; Warren Stewart (Protestant) Army; Don Bartone (Roman Catholic) Air Force. *Below, right:* Some of the instrumentalists who entertained during the evening.



1SG M. E. Christensen, USMC, newly appointed "Drill Instructor," Naval Chaplains School, Newport, R.I., points out the picture of Chaplain Vincent Capodanno at the School Chapel to Chaplain James Farrow and Chaplain Vincent Germano, recent graduates. Chaplain Capodanno graduated from Naval Chaplains School in September, 1966, and was killed in Vietnam September, 1967. Both chaplains are Roman Catholic, and served in the Marine Corps before becoming priests. Painting shows the priest in the foreground and the ministering chaplain in the background. Chapel was dedicated to Chaplain Capodanno.



Chaplain (1LT) Daniel T. Kerr, receives the oath of office from Chaplain (MAJ) Clinton E. Grenz, Administrative and Personnel Management Chaplain, Office of the Post Chaplain, Fort Riley, Kans.

Dr. Martin C. Poch, President of the Southeastern District of the Lutheran Church (Missouri Synod), was the 1968 recipient of the silver St. Martin of Tours medal, which is the highest award of the Armed Forces Commission of that denomination. Dr. Poch was a military chaplain from 1936 to 1959, following which he became pastor of the Pilgrim Lutheran Church, Washington, D.C.

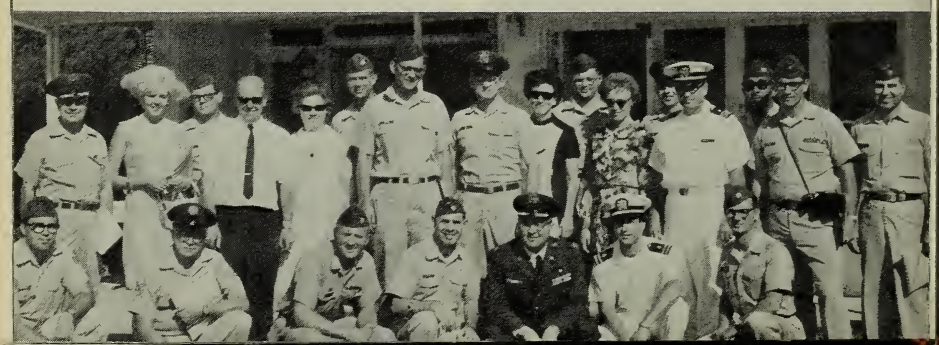
LAYMEN'S SUNDAY AT QUONSET POINT. October 27, 1968 was observed as Laymen's Sunday and Navy Day at Dixie Kiefer Memorial Chapel, NAS. While chaplains enjoyed being a part of the congregation, this group participated in the worship service: CPT Lorin W. Hay, commanding officer, NAS, spoke on the role of the layman in religion, and LCDR Larry Hogan, Production Officer, NARF, spoke of true worship. Participating laymen were representatives of 45 men and women who serve in positions of leadership in the Protestant Chapel Program at Quonset Point.

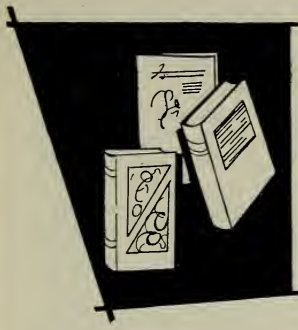
Below, left: BG Charles D. Y. Ostrom, Jr., commanding general, U.S. Army Ordnance Center and School, Aberdeen Proving Ground, Md., presents The Rev. C. Parker Wright, pastor of Leacock Presbyterian Church for his congregation a certificate of appreciation for patriotic civilian service. Part of Pastor Leacock's program was described in "The World for a Weekend," pages 21-25, October 1965 CHAPLAIN.
Below, right: Chaplain (MG) Francis L. Sampson, Chief of Army Chaplains, presents Chaplain (LTC) Carlos J. Lively, Jr. the Legion of Merit which Chaplain and Mrs. Lively are holding.

Group attending U.S. Army Materiel Command Supervisory Staff Chaplain Quarterly Training Conference, *L-R:* Chaplains (LTC) Benjamin Smith; LTC Daniel F. Byrne, COL Allen G. Dillon; COL Lee A. Cousin, Staff Chaplain, USAMC; COL Daniel O. Wilson; COL John A. Lindvall; LTC Frank C. Riley; LTC James V. Cole, Deputy Staff Chaplain, USAMC; LTC Homer G. Benton, Asst. Staff Chaplain, USAMC.

Thanks for helping foreign-born wives of soldiers study for American citizenship! These instructors and project assistants received bouquets of roses presented by LG John J. Tolson, Commanding General, Fort Bragg, N.C. *Front L-R:* Mrs. John D. MacMullen, Mrs. Richard Kay, Mrs. James Miller. *Back, L-R:* Mrs. Roger W. Heinz; Mrs. John J. Stewart; Mrs. William P. Paxton; Mrs. Raymond Vannatter, Miss Bryan Johnson; Mrs. Robert Varner.

Third annual Inter-Service Chaplains Day Tour at Air Force Flight Test Center, Edwards AFB, Calif. Hosts were Chaplains Makepeace, Morison, Franks, and Roy of Edwards. Guests from Navy, Army, and Air Force were given a briefing, showed a film, ate luncheon at the Officers' Club, visited the Flight Line and Bioastronautic Laboratory.





BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

Parables of Peanuts by ROBERT SHORT. Harper & Row. 1968. 328 pp. $4.95 cloth, $1.95 paper.

A book full of examples of the work of Schulz the cartoonist who is reported to have a following and readership of 90 million Americans. Robert Short gives an extended commentary on this type of preaching, psychiatry, projection of ego problems, and all the rest.

I Believe by HELMUT THIELICKE. Fortress Press. 1968. 255 pp. $2.50 paper.

This is great preaching on the great issues and doctrinal themes of the best-known creed of the church. It's not surprising that a large congregation listens to this man regularly.

The Believers' Church by DONALD F. DURNBAUGH. 1968. MacMillan. 315 pp. $7.95.

The author "defines and depicts that portion of Christendom variously dubbed 'left wing' or 'Free Church,' and is an extensive survey of those groups that have separated from the institutional churches in the interests of maintaining the primitive beliefs, character, and witness of the Christian community."—From the book jacket.

The Quest of the Historical Jesus by ALBERT SCHWEITZER. MacMillan. 1968. 413 pp. $2.95 paper.

The classic survey and analysis by Schweitzer of problems in the major written attempts to identify the historical Jesus. A worthwhile reprint.

Chinese Religions by D. HOWARD SMITH. Holt, Rinehart & Winston. 1968. 266 pp. $7.95.

A tracing of religious ideas and influences in China over three thousand years and up to the present day. A helpful introduction to a complex and important culture in terms of world peace and stability.

The Hungering Dark by FREDERICK BUECHNER. Seabury Press. 1969. 125 pp. $3.95.

The writer of *The Magnificent Defeat* shares some more of his perceptive meditations about faith and the mind and heart

of man. With rare sensitivity and sure touch he deals with the deepest human longings and emotions. A book for all seasons.

The New World Spanish-English, English-Spanish Dictionary by SALVATORE RAMONDINO, Editor. World Publishing Co. 311 pp. Plain edges, $5.95; thumb-indexed, $6.95.

An impressive dictionary at a very modest price. Gives a full range of meanings and common equivalents for most words. 70,000 entries. Nearly 10 years in preparation. Deals with modern Americanisms and current usage in the Spanish language of Latin America.

Should Churches Be Taxed? by D. B. ROBERTSON. Westminister Press. 1968. 288 pp. $6.50.

The best and most comprehensive of several recent books on this subject. Careful analysis of arguments pro and con on an issue that will become of increasing importance in American life.

The Future as the Presence of Shared Hope. Edited with introduction by MARYELLEN MUCKENHIRN. Sheed and Ward. 1968. 181 pp. $4.95.

Excellent material on a timely theme and very good background reading, particularly for Lent and Easter. From a variety of viewpoints and disciplines these writers reflect on hope and the future. Perceptive and stimulating views on the grounds for hope and faith in the future.

Census, U.S.A. by ANN HERBERT SCOTT. Seabury Press. 1968. 228 pp. $5.95.

Several years ago Ann Scott accepted a temporary job as a census taker on a Nevada Indian reservation and this experience so intrigued her that she decided to write this book. Here is an overview of census-taking from the first census in 1790 to plans for the census in 1970. But Mrs. Scott's interest is not in the mechanical aspects of census-taking or in technological developments but is in the human aspects of the statistics. The reader of this book will find himself knowledgeable about the 1970 census—which is just around the corner.

Martin Luther and the Birth of Protestantism by JAMES ATKINSON. Penguin Books, Inc. 1968. 352 pp. $1.95.

A thorough treatment of the life of Luther centering on the conviction that Luther's main concern was to preach Christ. Dr. Atkinson, Professor of biblical history and literature at the University of Sheffield, has the gift of imaginative simplicity and makes the great and grave ideological and theological issues of medieval times lucid.

Saint John by JOHN MARSH. Penguin Books, Inc. 1968. 702 pp. $2.65.

An up-to-date commentary on the Gospel of John by a scholar who is in touch with contemporary Bible theology and also with the needs of laymen. Dr. Marsh ably relates the teachings of Christ to the twentieth century, in the light of the latest archaeological, historical, and linguistic research.

Rights in Conflict. A Report Submitted by DANIEL WALKER, Director of the Chicago Study Team, to the National Commission on the Causes and Prevention of Violence. Bantam Books, Inc. 1968. 362 pp. $1.00.

Here is the unexpurgated story of the violent confrontation of demonstrators and police in the parks and streets of Chicago during the week of the Democratic National Convention. In the Foreword, Attorney Walker states: "Our charge was not to decide what ought to have been done, or to balance the rights and wrongs, or to recommend a course of action for the future. Having sought out the facts, we intend to let them speak for themselves. . ."

Your Neighbor Is a Jew by W. GUNTHER PLAUT. United Church Press. 1968. 145 pp. $2.95.

Written by a Rabbi, this book begins by introducing the traditions and beliefs of the Jewish faith. The meaning and ceremonies of the special days on the Jewish calendar are interpreted, stressing the common heritage of Christian and Jew.

Having provided a platform of mutual understanding, Rabbi Plaut then turns to contemporary issues and becomes his own man, speaking with refreshing clarity on everything from Jesus to Kennedy; from race riots to divorce and sexual mores.

Human Values and Advancing Technology. Compiled by CAMERON P. HALL. Friendship Press. 1967. 175 pp. $1.50.

What happens to people as new technologies grow by leaps and bounds? Exploring in depth the issues growing from advancing technology is a task for church people to which this volume calls them. It helps them look realistically at the human values involved.

This book is a compilation of 5 main addresses on human values and advancing technology given at the national consultation on this theme held in Chicago, May 2-4, 1967. Also it contains the reports of the 6 working groups, each wrestling with a critical area calling for reexamination of today's attitudes, policies and programs.

The Faith of Billy Graham. Edited by T. S. SETTEL. Droke House. 1968. 127 pp. $3.95.

An anthology of some of the sayings of Billy Graham appear on the left pages of this book while on the other side the editor quotes the biblical passages on which these ideas are based. Even a quick perusal of the book confirms the judgment that Billy Graham is a Bible preacher ("The Bible says. . .").

Meditation: the Inward Art by BRADFORD SMITH. Lippincott. 1963. 224 pp. $1.95.

"No chore seems harder than to look inward," says the author. He tries to get us to do this because it draws the isolated individual into the universal. This is not a book about prayer—at least prayer alone; but it is about sustained reflection, private devotional exercise. For his resources, the author draws on many faiths—Hindu, Buddhist, Quaker, etc.

The Meaning of History by ERICH KAHLER. World Publishing Co., 1968. 224 pp. $2.25.

Dr. Kahler's book is a "defense of history," a brilliant survey of "the history of history" from prehistoric man to the present, and an elucidation of the meaning of history. It is an argument in the history of ideas, defending traditional moral reflection or "reason" against those contemporary thinkers impressed with the theory that "history has no meaning."

An Interpretation of American History by SAMUEL A. JOHNSON. Barron's Educational Series, Inc. 1968. 352 pp. $2.25.

This is not a textbook in American history but an interpretation of history—what it means in terms of today's problems. It "sees events, not as isolated happenings, but in their relation to each other, to what has gone before, and to what comes after . . . discerns trends and behavior patterns . . . takes account of psychological reactions and influences . . . sees historical developments in their broad sweep and their long-range implications, seeking to discover their relation to present situations."

An Artist and the Pope by CURTIS BILL PEPPER. Based upon the personal recollections of GIACOMO MANZÙ. Grosset & Dunlap. 1968. 249 pp. $9.95.

This is the moving story of two remarkable people—the Communist artist who had lost his faith and his good friend, Pope John XXIII. Giacomo Manzu was commissioned by the Vatican to sculpt the famed doors of St. Peter's. During the two years of their working relationship the two men, in an intensely close relationship, had the opportunity of developing a dialogue of unique wisdom which included discussions on the subjects of

love, faith, marriage, art, and politics, among others.

Two Studies in the Theology of Bonhoeffer by JURGEN MOLTMANN and JURGEN WEISSBACH. Chas. Scribner's Sons. 1967. 159 pp. $3.95.

These two studies focus on the sociological-theological aspects of the work of the new theologian, Dietrich Bonhoeffer, and emphasize the continuity found throughout the whole of Bonhoeffer's writings.

American theologians, some believe, have distorted Bonhoeffer's theology by speaking of "the death of God." This book is an introduction to significant Continental discussion about Bonhoeffer and places him in a new light. Thus the book contributes to a greater understanding of both Christian ethics and Bonhoeffer's thought.

In Quest of the Least Coin by GRACE NIES FLETCHER. William Morrow & Co., Inc. 1968. 191 pp. $4.75.

This eloquent personal report concerns one of the most remarkable efforts in international charity of our times: the Fellowship of the Least Coin. Organized by magnanimous Christian women of Asia, it is based on the quality of the gift, not the amount. Thus, twelve times yearly, each member contributes, along with her prayers, the smallest coin of her country; and out of this collection of mites has grown in ten years a fund of over a half million dollars—money that has aided some 90 philanthropic projects around the world.

Worship in Christian Education by PAUL H. VIETH. United Church Press. 1968. 174 pp. $3.00.

The distinguished professor of Christian Education at the Yale Divinity School, recently retired, deals with the importance of worship to the educational task of the church. He says: "Christian worship is the most significant element in the curriculum of Christian education. Without it, that which we do is not truly Christian education."

On *Not* Leaving It to the Snake by HARVEY COX. The Macmillan Co. 1967. 174 pp. $4.95.

According to Cox, man's besetting sin is not pride but "sloth." He is unwilling to face up to what he was intended to be, he shirks his responsibility for his past and his future. In other words, he has left it to the snake. This thought the author applies to the actions of nations and individuals in the present time. He argues that "man is that creature who is created to shape and enact his own destiny." He must seize responsibility for the shaping of his world.

From Science to Theology by GEORGES CRESPY. Abingdon Press. 1968. 174 pp. $4.00.

The thought of the priest-paleontologist Teilhard de Chardin is set forth in this book by a recognized Teilhardian authority. Teilhard de Chardin's new theology—which he calls "an intellectual adventure"—links science and religion and adds a dimension of time to religious reasoning. Particular emphasis is given to Teilhard's concept of man and God. Man the ultimate in evolution is the moving apex of time-space. God is not "up there," but "forward." The translation from the French is by George H. Shriver.

The Beginnings of Our Religion by EDNA M. BAXTER. Judson Press. 1968. 253 pp. $5.95.

Christianity can be only understood in light of its background. What we have in this book is a simply written story of the Hebrews set within the framework of the ancient civilizations. The use of this book should lead to a clearer understanding of man's progressive encounter with God culminating in the event of Jesus Christ—who "brought God's love to man."

Sparks for the Kindling by HAROLD C. BONELL. Judson Press. 1968. 128 pp. $3.95.

Are you running out of ideas? Do you need someone to stir your mind and heart? Within these covers is a rich source of help for ministers whose creative processes need jogging. The author, in explaining his choice of title, writes of these sparks: "They may kindle a bit of inspiration, or flare into a flame of disagreement, or burn with steady warmth and comfort, or start a conflagration."

A General Introduction to the Bible by NORMAN L. GEISLER and WILLIAM E. NIX. Moody Press. 1968. 480 pp. $6.95.

This book deals with the inspiration, canonization, and transmission of the biblical text. The bulk of the material deals with the transmission of the Bible from the earliest centuries to the present time. It answers such questions as: When were the books of the Bible recognized as authoritative? How were the books transmitted? How reliable are our present versions? Why do some Bibles include the Apocrypha and other omit them? Etc.

The Bible for Everyone by VIRGINIA MARY HEFFERNAN. Bruce Publishing Co., 1968. 180 pp. $4.95.

"This book offers a rapid survey of the highlights of both the Old and the New Testaments. Its purpose is, on the one hand, to give a general idea of the contents of the Bible, and, on the other, to relate the message of the Bible to the contemporary concerns." Miss Heffernan has worked on the staff of the *Long Island Catholic*. She is completing work for her Ph. D. in human relations at New York University.

Sermons from Thanksgiving to Easter. Judson Press. 1968. 156 pp. $3.95.

Dave MacLennan, pastor of the First Presbyterian Church, Pompano Beach, Fla., is an outstanding preacher and writer. He always has something to say; it is fresh and helpful and vital. This collection of 23 sermons consider themes pertinent to the church year from late November through April.

Victory at High Tide by ROBERT DEBS HEINL, JR. Lippincott. 1968. 315 pp. $8.95.

In September, 1950, the U. S. Navy and Marine Corps turned Communist aggression into defeat in the Inchon-Seoul Campaign. It was indeed "victory at high tide." In this account of that victory, Colonel Heinl sets forth the step-by-step planning and execution of the great amphibious invasion, the vision and courage of Douglas MacArthur, the tactical insights, and the significance—both military and political—of one of America's greatest victories.

Religious Identity by GIBSON WINTER. Macmillan. 1968. 143 pp. $1.45, paper.

An excellent survey for chaplains interested in the organizational structure and the dynamics of selected religious bodies in the U. S. Analysis, charts, graphs are presented on the Methodists, the Disciples, the Church of God, the Roman Catholic Church, and Jewish life and its structures.

Dialogue in Medicine and Theology. Edited by DALE WHITE. Abingdon. 1967. 176 pp. $1.95.

An able group of participants in a convocation on Medicine and Theology ranged over a long list of professional concerns at Mayo Clinic in April, 1967. The group touched on issues with difficult ethical and moral implications for the years ahead in the light of developing medical science and technology.

God and Myself by HILDA GRAFF. Hawthorn Books, Inc. 1968. 206 pp. $5.95.

As the subtitle of this book suggests, Hilda Graef, writes of "The Spirituality of John Henry Newman." "Newman's whole life and all his teaching were shot through with the intense awareness of God and 'the unseen world'; he himself led a

deeply spiritual life, and both his sermons and most of his other works are saturated with spiritual teaching..." The author points out that much of Newman's moral teaching would appear today to be austere; however, we must understand his teaching in the context of his time. We would not expect a contemporary of Queen Victoria to teach the permissive morality of our day.

Civil Rights and Responsibilities Under the Constitution by SIDNEY H. ASCH. Arco Publishing Co. 1968. 218 pp. $4.95.

An excellent survey and analysis of constitutional issues which raise questions about majority rule and minority rights. Perhaps it is not strange that a nation which is largely a compound of many minorities should popularize and emphasize the sentiment that minorities have rights and majorities have responsibilities. At some point on the political road ahead a balance must be struck declaring that all groups, large or small, have both rights and responsibilities. This book is a fine introduction to the problems that are involved.

The Church and the Body Politic by FRANKLIN H. LITTELL. Seabury Press. 1969. 175 pp. $5.95.

The author deals with the question, "How do Christians witness to their faith with integrity in the American religious situation which today is characterized by religious liberty, voluntaryism and pluralism?"

PHOTO CREDITS

Page 5, H. Armstrong Roberts; pages 13-18, Japanese Christian Pavilion; page 19, Mormon Pavilion; pages 24-25, Veterans Administration; pages 31, 33, U.S. Air Force; pages 39-40, ECE Center; pages 63-65, U.S. Army; pages 66-74, U.S. Army, U.S. Air Force, U.S. Navy; page 72, Lutheran Church, Missouri Synod.

Addresses of Publishers

ABINGDON PRESS, Nashville, Tenn. 37202

ARCO PUBLISHING CO., INC., 219 Park Ave., S., New York, N.Y. 10003.

BANTAM BOOKS, INC., 271 Madison Ave., New York, N.Y. 10016

BARRON'S EDUCATIONAL SERIES, INC., 113 Crossways Park Drive, Woodbury, N.Y. 11797

THE BRUCE PUBLISHING CO., 400 N. Broadway, Milwaukee, Wis. 53201

DROKE HOUSE, 1109 S. Main St., Anderson, S.C. 29621

FORTRESS PRESS, 2900 Queen Lane, Philadelphia, Pa. 19129

FRIENDSHIP PRESS, Room 753, 475 Riverside, New York, N.Y. 10027

GROSSET & DUNLAP, INC., 51 Madison Ave., New York, N.Y. 10010

HARPER & ROW, 49 E. St., New York, N.Y. 10016

HAWTHORN BOOKS, INC., 70 5th Ave., New York, N.Y. 10011

HOLT, RINEHART & WINSTON, INC., 382 Madison Ave., New York, N.Y. 10017

JUDSON PRESS, Valley Forge, Pa. 19481

J. B. LIPPINCOTT CO., E. Washington Sq., Philadelphia, Pa. 19105

THE MACMILLAN CO., 966 Third Ave., New York, N.Y. 10022

MOODY PRESS, 820 N. LaSalle St., Chicago, Ill. 60610

WILLIAM MORROW AND CO., INC., 425 Park Ave., S., New York, N.Y. 10016

PENGUIN BOOKS, INC., 39 West 55th St., New York, N.Y. 10019

SEABURY PRESS, 815 Second Ave., New York, N.Y. 10017

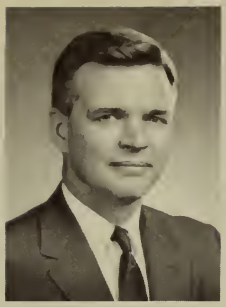
CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York, N.Y. 10017

SHEED AND WARD, INC., 64 University Place, New York, N.Y. 10003

UNITED CHURCH PRESS, 1505 Race St., Philadelphia, Pa. 19102

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia, Pa. 19107

WORLD PUBLISHING CO., 2231 W. 110th St., Cleveland, Ohio 44102



Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: **Dr. A. Ray Appelquist, Executive Secretary**
Right: **Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel**

Contributors

GEORGE F. KENNAN, former ambassador to Russia, is professor at the Institute for Advanced Study, Princeton, N.J. 08540

CASPAR NANNES, formerly religious editor of the *Washington Star*, now retired and freelancing, 4200 Cathedral Avenue, N.W. Washington, D.C. 20015

ROBERT F. HEMPHILL, USAF, (Ret), now lives in Japan and is a special lecturer at Tokyo Union Theological Seminary, Tokyo, Japan.

RICHARD D. MILLER, LTC, is a chaplain in the Air Force now at Syracuse University, Syracuse, N.Y.

LELAND R. STEVENS, LTC, is Chief, Professional Division, Department of the Air Force, HQ. Alaskan Air Command, APO Seattle 98742

NATHAN H. BOND, is pastor of the American Protestant Church, Bad Godesberg, Germany.

PARKER ROSSMAN is executive director of the Ecumenical Continuing Education Center at Yale, Disciples House, 363 St. Ronan Street, New Haven, Conn. 06511

LOUIS G. ALDER (LTC) was a Fellow in Pastoral Care and Counseling in the Division of Religion and psychiatry, The Menninger Foundation, when the article was written. He is now on the staff at the Army Chaplain School, Fort Hamilton, N.Y. 11252

About 4.000 persons attended the 41st Annual Easter Sunrise Service at Fort Story, Va., on April 14, 1968.

Let us give thanks to the God and Father of our Lord Jesus Christ! Because of his great mercy, he gave us new life by raising Jesus Christ from the dead. This fills us with a living hope.

1 Peter 1:3—TEV,
American Bible Society